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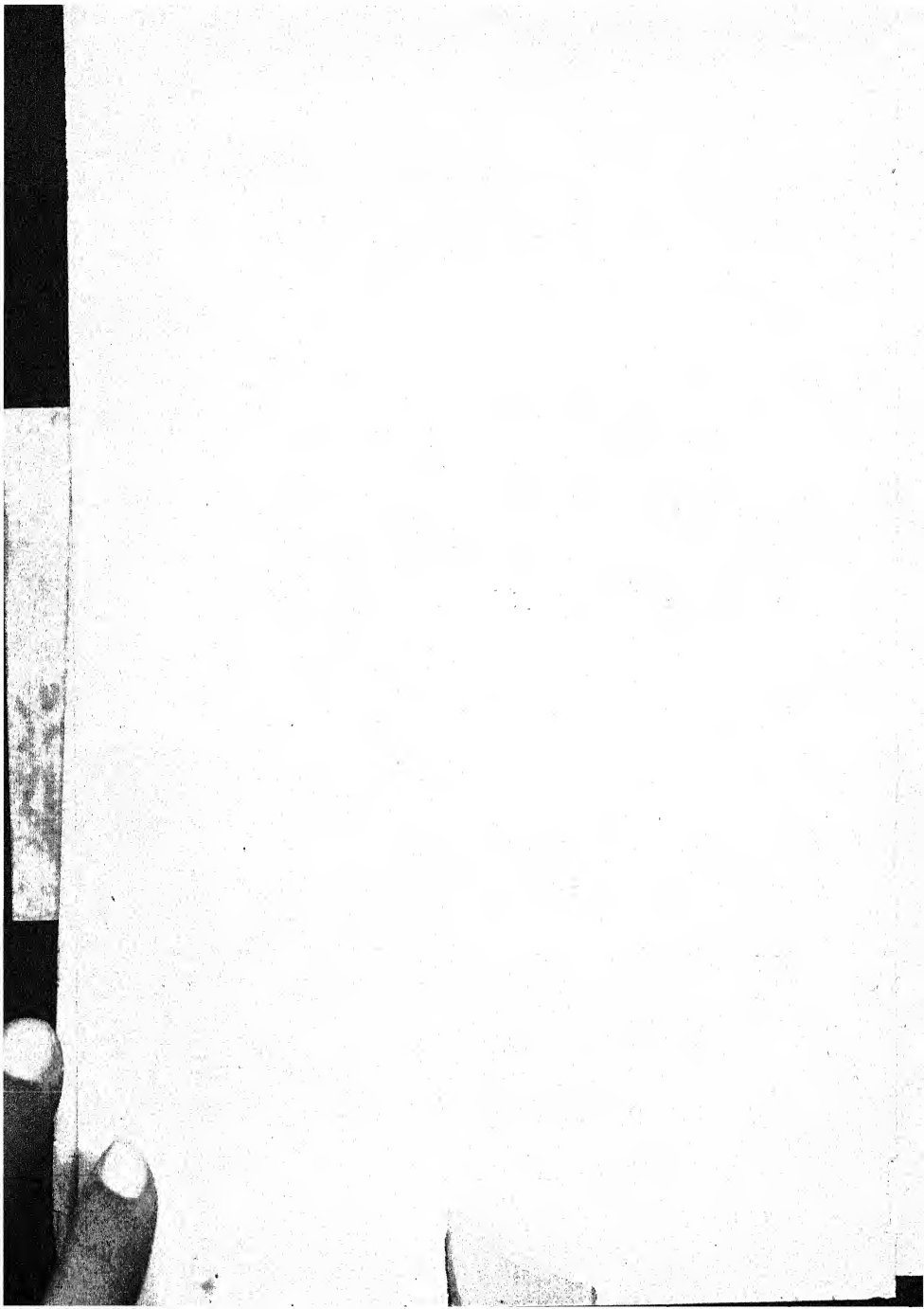
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THE PROVINCE OF LAW
IN THE
FALL AND RECOVERY OF MAN.



THE PROVINCE OF LAW

IN THE

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OR,

*THE LAW OF THE SPIRIT OF LIFE IN CONTRAST
WITH THE LAW OF SIN AND DEATH.*

BY THE

REV. JOHN COOPER,

AUTHOR OF "THE SCIENCE OF SPIRITUAL LIFE," ETC.

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PREFACE.

THE unity of Christian truth is acknowledged by Christians of all denominations; but it is hidden from view by the existing divisions in the Church. To exhibit this unity so clearly as to compel acknowledgment of it, without offending reasonable personal convictions, may be regarded as a task of some importance; and to this task the Author has addressed himself in the present and some succeeding works. While, however, keeping steadily in view the fundamental facts of the fall, bondage, and recovery of man, the Author has abstained from formally discussing them. His aim has rather been to remove from the path of the earnest inquirer some obstacles to his cordial acceptance of the Gospel, by showing him that, not alone are the various Christian denominations at one in their views of the great essentials

of Christianity, but that Christianity itself is in harmony with the laws of nature, and with all the principles of human well-being.

It may be objected that treatises of this kind are unnecessary for the simple-minded believer, who is also the happiest of Christians; and to this objection there is no reply. But all men have not faith; the present age is an age of widespread scepticism and unbelief; grave doubts often beset the minds of even the most experienced believers. The presentation of Christianity in new and reasoned aspects was never more necessary than it is now. Our blessed Master Himself, with the purpose of drawing men to belief in Him, reasoned with them, so opened up His truth to their minds, as to convince their understandings. His ministers are enjoined to imitate their Great Exemplar in fulfilling the same Divine duty. It may even be that the evils of doubt and weakness of faith are permitted for some higher end, as the work of removing those evils is assuredly worthy of the highest discipleship.

Christian life requires to be guided and guarded at every point, so innumerable are the errors with which it is beset in this sphere of probation. The Reason within each of us is the image of Him who created us, and was given us to be sedulously cultivated. *Through Reason to Faith* is the road along which the Author has endeavoured to guide his readers. He humbly commends his work to Him, who, in His gracious condescension, deigns to reason with men.



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INTRODUCTION.

I. A REASONED OR SCIENTIFIC EXHIBITION OF CHRISTIANITY IS NEEDED.

A REASONED, or scientific, exhibition of the principles of the Christian revelation is a primary and acknowledged want of the Christian community in the present position of the human mind. Such an exhibition would both arrest the attention and win the assent of earnest seekers after truth of all shades of opinion. It is, indeed, the only true medium and safeguard between superstition on the one side and rationalism on the other. In an age of advancing thought and highly developed scientific intelligence, the appeal to reason is the only weapon that can be effectively brought to bear upon aggressive unbelief. Our fore-

fathers of the Reformation period scarcely felt the necessity for thus presenting the truth to the minds of men; their mission was to proclaim the gospel in such a manner as to commend it to every man's *conscience*. Ours is a different duty. The truths of the gospel are fully known, perfectly well understood, by our adversaries; but they claim a monopoly of reason, and to hold the entire domain of science in their power. We must meet them on their own ground. We must so exhibit Christianity that the victory of both reason and science will fall to us. We must commend the truth to every man's *intelligence* "in the sight of God."

II. IT IS NOT RATIONALISM.

The marked difference and clear distinction between a scientific exhibition of the principles of revelation on the one hand and rationalism on the other, has never yet received the attention which its importance merits. The one has often been mistaken for the other, while,

in reality, they differ widely. Rationalism is an attempt, not only to bring the manifestations of the Divine within the limited grasp of the human mind, but also to determine from the mind itself what manifestations God ought to give of Himself, and to discredit everything in revelation that does not seem to square with its own preconceptions; but this is to make the finite, not simply the measure of the Infinite, but the very condition and rule of all its possible manifestations.

III. ITS ADVANTAGES.

A scientific Christianity, on the other hand, reads carefully and minutely the facts of man's nature in the relations and experiences of human life; and likewise the facts, principles, and dictates of revelation; and thus brings into view the close and intimate adaptation of the one to the other. It thus enables the believer to hold fast his faith in the face of all difficulties; to give to every one that asks of him a reason for his hope in Christ; and to

realize to himself that the remedy given him in Christ is the very remedy he needs, fully adequate to all the exigencies of his moral and spiritual nature.

IV. CHRISTIANITY IS CAPABLE OF BEING SCIENTIFICALLY EXHIBITED.

The writer is of opinion that the time has arrived when a scientific basis for the principles of Christianity must be discovered, and its fundamental truths established on a foundation in reason, side by side with the truths of astronomy, or geology, or chemistry. The facts of Christianity are as indubitable in history and in human experience as are the facts of any of these sciences in nature. They involve principles and laws; they moreover postulate a supernatural origin.

V. IT IS FOUNDED ON CERTAIN HISTORICAL FACTS.

That Christ appeared in the fulness of the times; that He claimed to be the Son of God,

commissioned to reveal the Father; that He asserted His design of laying down His life for the life of the world; rising from the dead; sending the Comforter to His disciples; and that He commissioned them to preach His gospel to the world, giving them the assurance that they would establish His kingdom in the face of formidable obstacles,—all these are admitted as historical facts. On these few facts, as a foundation, the entire fabric of Christian truth may be erected in all its perfect and beautiful symmetry. The basis is impregnable. No criticism can ever overthrow it, or even disturb it. Criticism itself is bound to account for the facts, even though it should be able—and it never will be able—to prove that there exists no authentic historical account of the formation of those records which contain the original statement of them.

VI. SCIENCE IN THE FIELD OF CHRISTIANITY.

The principles of Christianity based on the facts of Christ's life, teaching, and death, are

found, when scientifically investigated, to be the very principles man most needs, most longs for and seeks after, and the firm belief in which alone gives to all that is true in him complete satisfaction. Thus, in Christianity itself, in its relation to humanity, in the omnipotent power which it exercises over those who receive it, science can find a field of investigation of which she may proudly possess herself. She may address herself to the task of dealing with the phenomena of the spiritual life in man just as she deals with the principles of his physical nature, or the phenomena of the visible universe. And as she explores the doctrines of Christ, the principles of Christianity in their relation to man, and their power over him, she will discern that these in their importance to him, are as far superior to the facts, relations, and operations of physical nature, as his intelligent spirit is superior to his perishable frame. She will perceive that they are so immeasurably above his primal desires and conceptions, that only by direct revelation from a higher sphere could they have

been made known. She will further perceive that those doctrines which are not alone beyond his discovery, but opposed to all the dispositions of his fallen nature, are at the same time the very doctrines which he most needs for his true and permanent well-being.

VII. THE SCIENCE OF THE SOUL.

Entering on this field of inquiry, science will be able to demonstrate that the operations of the Divine life in the soul of man are just as capable of investigation by her own tests and methods, as are the movements of physical life in his body ; that spiritual disease in itself, and in its relations to man's psychological nature, is just as real and as capable of scientific treatment as are the movements of disease in his frame ; and that a manual of treatment for the soul may be compiled for the use of the spiritual physician, quite as efficacious in its department as is the common manual of pharmacy for the use of the physician of the body.

VIII. REASON THE SOLE MEDIUM OF KNOWLEDGE OF THE EXTERNAL WORLD.

Man is the microcosm of the universe. In all his investigations of matter, mind, spirit, God, he must begin with, and go out from himself. This is his sole scientific method of philosophising. Wrapt up in his own self-consciousness, he realizes fellowship with external existence only through reason. Conscious, he lives ; reasoning, he gains knowledge of being outside and beyond himself : thus he is able to hold communion with other and surrounding existences. If he makes the medium of communication his imagination, or credulity, or reluctant scepticism rather than reason, he fails to gain any true knowledge of the universe.

IX. CONSCIOUSNESS THE MOST DIRECT AVENUE TO KNOWLEDGE.

Consciousness of all the avenues to knowledge is the most immediate, direct, and certain. This fact is fundamental and indubitable. We may doubt the testimony of our senses, the correct-

ness of our ideas, the validity of our reasonings. We may, with Professor Tyndall, question the judgment of mankind on the elementary point of defining matter. But it is impossible to doubt the fact of our own consciousness, or question the accuracy of its intuitions. It forces their reality upon us with a clearness and an intensity that defies all refusal, and extinguishes all indifference. As Sir William Hamilton shows,—the facts of consciousness are above all scepticism. “For as doubt is itself only a manifestation of consciousness, it is impossible to doubt that what consciousness manifests, it *does* manifest without in thus doubting, doubting that we actually doubt: that is, without the doubt contradicting, and therefore annihilating itself. Hence it is that the facts of consciousness as mere phenomena, are by the unanimous confession of all skeptics and idealists, ancient and modern, placed high above the reach of question.” *

* Wight : Philosophy of Sir William Hamilton. Pages 21 and 22.

X. CONSCIOUSNESS IMPLIES PERSONALITY.

Now the deepest element of consciousness is personality. In all experience we distinguish between the ego and the non-ego, the self and not self. Personality is thus an ultimate fact. Consciousness is thus self-consciousness, whatever be the phase of experience at the moment. Personality is independence or distinctness of being such as cannot be conceived of as commingling or blending with other orders of being. The consciousness of personality, then, is an essential condition of human experience, not an acquired conviction; while personal identity is implied in the possibility of memory of the mind itself. To lose it or destroy it, if that were possible, would be to lose or destroy humanity in the individual. Here we have exposed at once the erroneousness of Hume's famous doctrine, that the mind begins with impressions from without. For what impression can personality have of itself? The mirror is not, and never can be, the reflection cast upon its polished surface.

XI. OBJECT AND SUBJECT.

We thus clearly establish the distinction between the objective and the subjective—between the ego and non-ego. Similarly, we come to perceive the mutability of objective, the immutability of the subjective. The same process of consciousness shows us the changing character of thought, and the never-changing character of personality. So also consciousness (in the act of volition) compels belief in the existence of an external universe; for in volition we put forth an effort to *effect a change in what is outside our personality*. The attempt of a certain school of German transcendentalists, to confound the objective with the subjective as being two aspects of one and the same essence, is an attempt to accomplish an impossibility. The two things are essentially and irreconcilably distinct from each other. Hence we establish the consciousness of the personal and of the non-personal: or in other words, of the existence of the spiritual and the material of being. So Dr. Thomas Brown de-

clares: "The assertor of materialism is the assertor of a doctrine not relatively absurd only, but, as it appears to me, absolutely absurd: a doctrine which does not state agreements of qualities of which there is no proof, but agreements of qualities which are absolutely incompatible. In affirming the principles of thought to be material, he makes an affirmation very nearly the same in kind, or at least as contradictory, as if he were to pronounce of a whole that it is essentially different from its constituent parts, or of one that it is seven hundred and fifty."* To the same effect Sir W. Hamilton says: "An external quality is said to be known in itself when it is known as the *immediate and necessary correlative* of an internal quality of which I am conscious. Thus, when I am conscious of the existence of an inorganic volition to move, and aware that the members are obedient to my will, but at the same time aware that my limb is arrested in its

* Dr. Brown's *Philosophy of the Human Mind*. Vol. iv. page 409.

motion by some *external* impediment,—In this case I cannot be conscious of myself as *the resisted relative*, without at the same time being conscious, being *immediately* perscipient, of a not-self as the resisting correlative. In this cognition there is no sensation, no subjective organic affection. I simply know myself as a force in energy, the not-self as a counter force in energy." * John Stuart Mill also says: "Feeling and thought are much more real than anything else; they are the only things which we directly *know* to be real; all things else being merely the unknown conditions on which our present state of existence therein or in some other, depend." †

XII. WHAT PERSONALITY INVOLVES.

Knowledge of ego or self is the unquestionable fact of human existence: I cannot doubt the reality of my own existence.

* Professor Veitch's Life of Sir William Hamilton.
Page 418.

† Mill's Essays on Religion. Page 202.

XIII. THE SPIRITUAL BEING INDEPENDENT OF
THE MATERIAL.

This shuts me up to the belief of a spiritual essence. Do what I may, I cannot believe that the consciousness of personal identity, of thought, volition, memory, conscience, are the properties of matter. My personality furnishes me with a clear apprehension of spiritual existence : that is to say, of an essence conscious of its own existence, its own discernment, immutability, activity, duration. Now, these are manifestly the attributes of an essence distinct and separate from matter. I cannot, by any effort, believe that any one or all of these attributes are possible to the atom or the molecule. I may conceive of matter as the unextended circles of attraction or repulsion, as simple force locally lodged, as dynamic points, or as ultramundane corpuscles ; but I cannot conceive of matter as conscious of personal identity, memory, thought, will, conscience. Between mind and matter there is nothing in common but momentary connection. Professor

Tyndall himself admits that the utmost he can affirm is the existence of two classes of phenomena, of whose real bond of union he is absolutely ignorant. Again he says, "We must, if we want to discern in matter the power or potency of life, change our ideas of matter."

Professor Huxley will not affirm that there is nothing in the universe besides matter or force. Mr. Bain acknowledges that, "for anything we know, mind might have existed apart from matter, in a way that we cannot figure to ourselves for want of some example within our reach." No scientist can enable us to understand how a molecule can become a thought, or a vibration a sensation. But until such a transformation be exhibited we cannot acknowledge the essential union of these so disparate elements. True, in our present state of existence, the mind is ensphered in the body, consciousness is realized through a movement of the brain-particles; but this does not confound the mind with the body. There *is* in the brain a something besides phosphorus, sensation *is*.

distinct from vibration. Personal identity is impossible to the atom ; nor can it be conceived of as identical with the ever-shifting particles of the brain. Memory cannot by any stretch of imagination be conceived of as the outcome of a succession of material changes. Are the nerve cells impressed with the recollection of a past event, and do these impressions survive the molecular changes implied in brain action ? How, then, do these impressions stand affected by renewal of brain substance ? Is the thought of the mind contained in one or in several particles of the brain ? In the process of thinking of a distant star, for example, do the particles of the brain fly off at a tangent, and in taking up the conception of it go on a journey to Sirius ? or do they bring the luminary down into or within the skull itself ? or by means of some invisible camera, photograph its image on the whole of the brain particles ? In thinking, do the atoms of the brain move with the rapidity of thought itself ? In an act of volition, do the brain particles go

out in the energy which is sent forth in the volition ; and if so, how do they get back so as to be ready in time for the next act of the will ? In a decision of conscience, do the several atoms of the brain hold a conference ? do the individual particles express their views on the subject under discussion, and, after deliberation, does the whole brain, or only a single particle, come to the final verdict ? The wire necessary to the transmission of the telegraphic communication is surely not to be confounded with the message sent along it ; so neither is the brain, necessary in the present conditions of human life to the communication of the mind with the external world, to be confounded with the mind itself.

XIV. SCIENCE SHUT UP TO THE ADMISSION OF A SPIRITUAL BEING.

It is not scientific when dealing with questions of this nature to meet them with the objection that the reasoning is metaphysical ; nor, in the assertion of the material hypothesis, to

ignore the acknowledged difficulties, which lie in the way of the endeavour to reduce all being, and all life, to matter and its movements. If we are to be brought to the belief that matter is the only essence in existence, it must first be shown that the attributes and volitions of the mind are identical with the qualities and movements of matter. Until this be done we must be allowed to hold to our belief in the independent existence of mind, and in the duality of nature. If we are compelled to give up our belief in this duality, we must also discard belief in the existence of matter; for we know of that existence solely through the knowledge of its properties, and have no immediate knowledge at all of matter through consciousness.

XV. CONSCIOUSNESS AND PERCEPTION.

It is from our consciousness of force that we come to the knowledge of power. It is from our conscious exercise of volition that we gain the idea of causality. It is from our consciousness of life that we learn that mind is immanent

in matter. Life, whatever it may be in itself, is derivable only from previously existing life, and is prior to the matter in which it is immanent: for it selects and arranges the particles which it builds up for its dwelling. Thus, we have in and from ourselves the knowledge of an external world, and immediate perception as real as is our consciousness of personality. True science suggests that instead of blindly adhering to the one source of knowledge and ignoring the other, we should equally recognise both, address ourselves to the investigation of their respective attributes and properties; and, so far as lies within our scope, acquaint ourselves with their mutual relations. We may thus hope to attain, if it be possible to attain, to a comprehensive view of life and being.

XVI. A SCIENTIFIC THEORY OF THE UNIVERSE
MUST BEGIN WITH CONSCIOUSNESS.

The attempt to construct a theory of the universe on a purely material basis must always fail. For, in making such an attempt we neces-

sarily set aside the teaching of consciousness, the most immediate and reliable of all avenues to knowledge. We pervert reason in the very endeavour to be rational. To explain the existing order of the universe, we start with the atom, the molecule, or the vortex-ring ; although we cannot, by any exercise of imagination, conceive of the consciousness of personality, memory, volition, thought, conscience, being the product of matter ; nor how the energy of matter alone, without the aid of a presiding Intelligence, can build up the material frame ; nor how consciousness of personal identity can arise out of a grain of dust and become a grain of dust again.

XVII. AS MIND IS TO MATTER, SO IS THE
SPIRITUAL TO THE MATERIAL LIFE OF
MAN.

Adhering then to the most reliable source of knowledge, we join issue with those who affirm that there is nothing in the universe but matter, and its movements. Scientists themselves tell us that life is the product of life, and can be

derived from nothing else ; and we are forced to the conclusion that matter is not, in any of its forms, self-active, nor energy self-regulating. Whence, then, comes life and the laws that govern it in the universe? If we are to rest in any intelligent view of the universe, we must believe that mind is immanent in matter, and that matter is moved by mind through volition. To conceive of matter as self-moved is merely to hold by a word while the thing it represents is discarded. A universe of matter, without assuming the immanence of mind, is not conceivable, any more than we can conceive of the existence of life without the intervening ideas of body and spirit. So, neither can we scientifically read the nature of man without assuming the prior existence of God. As the existing order of the universe can only be adequately explained for the assumption of the immanence of mind in matter, so the facts of man's compound nature can only be intelligently understood upon the recognition of the Being of God, and of certain instincts and cravings inherent in

the human soul. That man possesses this religious sentiment, that he inquires after God, stands in awe, reverences, adores, are primary facts of his being. To attempt to realize a complete idea of human life, while ignoring this inherent religious element is equivalent to attempting to read the facts, principles, and relations of universal existence by purely speculative dreaming. Mind, in fact, is so essential to matter, that it cannot be left out of any scientific conception of the nature and end of being. The religious element is so essential to the life of man that neither can it be left out of the scientific estimate of human existence. God is necessary to the true cosmos: Religion is necessary to man's true life.

XVIII. THE RELIGIOUS SENTIMENT FOUNDED
ON LAW.

But the religious sentiment is not a matter of mere superstition or caprice; it is founded on the principle of Law and order. The spiritual

life of man is under law to God. Man became a fallen spiritual being by conforming to "the law of sin and death;" he is held in bondage by the same law, and he can only be restored to his original, free, unfallen condition; can again realize the true elevation of a religious life, only by conforming again to "the law of the Spirit of life." The non-recognition of this truth has led to numberless misrepresentations of the Christian life, which have repelled many a seeker after truth from attaining to belief in Christ, and consequent salvation.

XIX. THE LAW OF RESTORATION.

The restoration of man to his original fellowship with God was alone possible through a supernatural revelation of God's gracious purpose to restore him: but only in strict accordance with Law. This fact it is that forms the main obstacle to a scientific comprehension of Man's religious nature and its necessities. It moreover deters scientific men from making an impartial investigation into the claims of

Christianity. But can we read nature, or even the life of man aright, without perceiving evidence of occasional *breaks* in the established order of the universe? Geology clearly indicates such breaks in the order of evolution. Similarly, sin, which is the transgression of the highest of all laws, makes known the existence of a *break* between man and God. Men are familiar with interruptions in physical health, and with recovery through the co-operation of certain restorative forces. Such interruptions are admittedly in accordance with Law. Of the *fact* of sin in the present life of man, human existence speaks loudly and unmistakably.

XX. OBJECT OF THE PRESENT WORK.

An endeavour to place the leading facts in the religious experience of man in the order of Law forms the object of the following pages. The substance of the argument may be stated somewhat differently from the order followed in the work itself, as follows :

XXI. SUMMARY OF THE ARGUMENT.

(1) Man is created to find his happiness solely in loving, knowing, and co-operating with God. He is blessed in loving, safe in knowing, great in co-operating with; free in enjoying, God. This condition of his being is the highest of which he can form any conception.

(2) If man complies with the obligations of his own well-being, with the will of his Creator, and the end of his existence,—for these are one,—there must be harmony between him and God. Dissatisfaction on the part of God must become an impossibility; discontentment on the part of man equally impossible.

(3) But if man disobeys the obligations of his own well-being, he wrongs God, injures himself, and disturbs the order of the entire creation.

(4) He moreover abandons his true position in the scale of existence,—that position in which God originally placed him.

(5) In order to restoration he must realize the evil of his wrong-doing, and thus seek to have the anger of God changed into approbation towards him. He must regain the knowledge of God, and abandon erroneous conceptions of Him and of His ways ; rise to the consciousness of greatness in co-operating with God ; lose the sense of degradation in opposing Him ; win the freedom which springs from entire harmony with the true principles and relations of being ; and shake off the slavery resulting from discord with the purposes and perfection of God.

(6) Through sin, man places himself in antagonism with the Source of life, love, light, and involves himself in enmity, darkness, and death.

(7) He disturbs the order of creation by falling from the god-like existence granted to him ; from an object of Divine love and goodness to be an object of Divine displeasure ; from a star of light in the firmament of glory to be an agent of evil, working out his own wicked ends.

(8) He wrongs God : for he is no longer the son, the servant, the beautiful workmanship of Almighty skill and love ; but an enemy, a rebel, a mass of spiritual corruption.

(9) Is not the artist who spends time and labour in improving his creation up to his highest conception of perfect workmanship, injured by the reckless destruction of his laborious and self-sacrificing skill ?

(10) God must of necessity charge upon man his transgression. Created to be happy in the conscious love, knowledge, and enjoyment of God, the transgressor must suffer in his hatred, ignorance, and opposition to God. His suffering is not a mere accident in the nature of being, but a part of the purpose and plan of God—the constituted order of the universe.

(11) Shall God press upon man the conviction of his wrong-doing—shut him up to perplexity—make him feel the degradation of conscious sin ? Or shall He change the very constitution

of humanity, the power of primal principles, the results of the sinner's action on himself and on all around him? Shall He change the very essence of being to suit the convenience of the transgressor? Or is man able to do all this for himself? Can the creature, or the entire sum of creation, accomplish it?

(12) But if not, is man to be eternally the victim of his own transgression and his self-inflicted bondage? If he is ever to be reconciled to God, to himself, to creation, by no change can he be so reconciled, either in the constitution of humanity, in the nature of things, the power of principles, or the result of his own action on himself and on others. Such change, even were it possible, would not be reconciliation.

(13) Neither can he be delivered by any attempt to cancel his sin; to cover over or hide out of sight his real condition; or to conceal what has led to it.

(14) He cannot be delivered by any change

either in the purpose of God, the principles of the Divine law, or the character of His administration.

(15) The change, therefore, needed for his deliverance, is a change in the manifestations of the Divine towards him, the revelation of a power which can change the inner life of the human spirit.

(16) In order to regain fellowship with God, he must be delivered from the bondage of self, the slavery of Satan, the power of evil, the sense of Divine displeasure, the consciousness of unworthiness, the darkness of error, the dislike of God, the dread of vengeance.

(17) This revolutionary change cannot be effected by the simple fiat of sovereignty, or by any granted indulgence, or by force, on the part of God. But only by the subjugation of sin, the subordination of evil, the revelation of truth, the display of Divine self-sacrificing love, the gracious condescension of the Godhead.

(18) And this display must be in the inverse order of the simple cause of the disorder. The injured must be the first and chief actor. Man, cannot, by any effort of his own, lift himself out of his fallen conditions, cannot by any effort of will rid himself of dread of God, consciousness of unworthiness, false conceptions of the Divine, aversion to God and His ways. His very endeavours to accomplish this only plunge him deeper in ruin. In vain does he wish that God would be and do to him something different from what He is and does. All his efforts to propitiate offended Heaven fall abortive. His dread of God from the sense of guilt, his conscious feeling of unworthiness, his aversion to God, are all evidences, clear and distinct, of Divine displeasure. Nor can he of himself surmount this consciousness. He cannot alter the manifestations of Divine displeasure, cannot penetrate the inner depths of the Infinite essence to discover what may be the yet unrevealed dispositions of the Almighty towards himself.

(19) A change in the manifestations of the Divine to man was possible ; but,

- (a) Not in or through nature ;
- (b) But only over and above nature,
- (c) By a display of Divine self-sacrifice, altering the relations of God to man, and man to God.

(20) The new manifestation must be one of love, mercy and grace :

- (a) Of love to the being, nature, and life of man ;
- (b) Of mercy to the circumstances of man ;
- (c) Of grace to the helplessness of man.

(21) The new manifestation must, further, be a display adequate to destroy man's dread of the vengeance of Heaven ;

- (a) His sense of guilt and feeling of unworthiness.
- (b) His false and erroneous conception of God ;
- (c) His aversion and dislike to God.

(22) The new manifestation, lastly, must be

such as can quicken man with supreme love to God and fellow love to man ;

(a) Enlighten him with true knowledge of God, and of the principles of his own well-being ;

(b) Fire him with zeal for the glory of God in the good of men ;

(c) And animate him with the hope successfully to encounter and overcome all evil.

CHAPTER I.

L A W.

I. LAW DEFINED.

LAW is the necessary motion of all harmonious combination. It is the dictate of intelligence, and the direction of love. It is the impulse of order acting against the force of disorder. It is the authority of the superior, and the need of the inferior. Law is the guide of all right action, and the constraining principle of operation in disorder; but never the originating power of movement. It is not cause, but always effect. It does not originate, but operates in conditioned combination of forces (or entities). Law cannot rise above itself and perform the functions of free agency. It is not an agent choosing its ends, with an intelligent perception of how those ends can best be accomplished, and combining its forces for that purpose: it is a force moving under the control of predetermined conditions. It is, moreover, infinitely various in its exhibitions. There is

chemical, mechanical, vital, rational, spiritual, human, and Divine Law. There is the law of volition, of obedience, the correlative law (or restraint) of disobedience, "the law of the spirit of life," and "the law of sin and death." It is both simple and complex, both internal and external. One atom attracts or repels another atom. The coiled spring endeavours to ease itself of its tight winding. The machine moves or is impelled, in accordance with the plan of its construction. Life acts constitutionally. The master commands, the servant obeys. The obedient servant acts in accordance with the requirements of his nature, and with the conditions of his relationship to his master, and realizes the satisfaction and advantage thence arising. The disobedient servant disregards the requirements of his nature, and the conditions of his relationship to his master, and so brings himself under restraints and suffering. The one satisfies both himself and his master, the other involves himself in conflict: in disobeying the higher law, he brings himself under the power of the inferior law.

II. LAW AND NATURE.

Law, then, is a necessity of nature, a requirement of relationship, a condition even of

volition. It is implied in the control of all mechanism, it is the primary necessity of all constitution, the requisite order of all well being, the will of the first Cause. It is expressed in the established relationship of capacity to faculty, and in the subordination of the object to the subject. It is the bond uniting the creature to the Creator, and to his fellow-creatures, in all the relations he sustains towards them. Its necessity is involved in the very nature of Being, in the essential relationships of things, in the primal constitution of the universe, in the harmony of intercourse, in the enjoyment of life, in the purpose of God. The seat of Law is in the Finite, but its source is in the Infinite. The utterances of Law are expressions of the will of God; the demands of Law are the rule of life. Transgression of Law is acting in indifference or opposition to the requirements of well-being, to the sense of duty, to the will of God. It is voluntary compliance with an inferior law, in disregard of the sanctions of the superior law. If there were no requirements arising from the necessities, the relationships, the ends of finite existence, there would not and could not be any law for the finite Being. But if there be requirements to meet the wants, to comply

with the relations, to reach the ends of existence, in other words, to preserve the harmony of life, the order of Being,—there must of necessity be Law, to comply with the conditioned order of the universe.

III. LAWS OF MATTER.

Particles of matter dissolve or unite, repel or attract, adhere to or separate, from one another; and they do so under the operation of Law. If there be two monads, molecules or particles of matter holding a certain relation to one another,—merely placed within a given distance,—each will attract or repel the other. This is the result of some quality inherent in each, and their mutual action arises from mutual relationship. That quality is the radical nature of the particles, and is the simplest form of mechanism, or of the working capacity of force. The radical nature in the one particle acts in concert with, or discordantly *to*, the radical nature of the other; and their mutual action is modified by their relative direction or distance. If there were not this inherent quality in the particles, and if the quality in the one did not act in concert or discord with the quality in the other, there would be no workable capacity, no force of mechanical

motion in either. In the mutual operation or interaction of particles there are three elements of mechanism: first, the quality inherent in the particles; secondly, their relations to each other; thirdly, the influence which the quality in the one exerts on the corresponding quality in the other. The manner in which the particles draw or repel each other is always in accordance with their relative distance or positions. And this action is invariable. The same particles placed in the same relations will always act in the same manner; but if either from internal change or external force, their mutual relation be altered, then, to the full extent of that alteration, their mutual interaction will be different. This elementary principle of operation holds good in mineralogy, crystallization, electricity, and all the cognate branches of science.

IV. LAW AND MOTION.

If certain material substances be shaped into various forms after given patterns, and if these parts be adjusted the one to the other after a particular model, there will be produced a machine, which when put into motion will move in a pre-arranged manner. That which necessitates the particular motion is the mechanism

or the requirement of motion, arising out of the special construction, the shape and adjustment of the parts. This requirement is the law of mechanical motion. If the machine be constructed on a perfect plan and moved in accordance with its mechanism, it will move smoothly and securely ; but if there be any internal defect, or if external violence be brought to bear on it, it will move harshly and self-destructively, and will sooner or later break down. The form of construction, necessitates, as was said, the movement in a particular manner. The law of its motion, that is to say, arises out of the mechanism, which is itself the expression of a will, and the embodiment of the idea, of the inventor.

V. LAW AND LIFE.

There is vital, as well as mechanical and chemical Law. Now, Law is the same in organic life, as it is in inorganic matter ; in chemistry, as in constructive mechanism. If a seed be planted in suitable soil, the germ of vitality in it will act in unison with the influence of the atmosphere, the heat of the sun, the moisture of the heavens, the nature of the soil, in developing its own peculiar life. It so acts in accordance with the law of its vitality. Simi-

larly of animal, rational, and spiritual life, and likewise of the Divine life in the soul of man. Each individual life develops itself in conformity with the law of its innate vitality. Life, moreover, is a self-moving power of mechanism, conditioned in its relations to external circumstances. It builds up its own substance in proportion as it develops itself, by appropriating, digesting, secreting, or assimilating its proper nutriment. Each individual life requires its own aliment; and in order to exist in a healthy and vigorous condition, it must not alone appropriate nutriment, but also digest, secrete, and assimilate it, in accordance with the requirements of its innate vitality.

VI. LIFE AND FOOD.

Vegetable, animal, rational, and spiritual life, can each be sustained only by its appropriate nutriment. Spiritual life cannot live on the food of rational life; rational life cannot assimilate the food of animal life; nor animal life the food of vegetable life. The law of each kind of life determines the food on which alone it can exist. The special processes of appropriating, digesting, secreting, assimilating, arise out of the peculiar nature of each. Why any one species of life requires a different kind of

nutriment, and appropriates it in a different manner from another, arises from the special nature of that life.

VII. LAW OF CONDITIONED MOTION.

In examining a watch, we perceive that one part is so fitted to the other, that the main-spring, striving to uncoil itself, moves the internal mechanism, whilst the regulator secures that the motion shall point the hands to the figures on the dial indicating the exact time of the day. In examining a steam-engine, we perceive that its various parts are adjusted in such a manner, that the engine shall be moved by the steam produced by the action of the fire on the water in the boiler; each part contributing its quota to the total result. The fire acts on the water so as to turn it into steam; the steam on the piston, so as to set the engine in motion; the engine moves in accordance with its special construction. In the electric telegraph apparatus, we have the battery, the index, the wires, the operator; and on inspection, we find that the several parts are all so constructed as to move in accordance with the will of the operator. If we analyze a seed we find it to be composed of substance and germ; and, placed in the soil, could we observe the development

of the germ into blade, stalk, blossom, fruit, we should see that at every stage of the process the life in the seed moved in accordance with the radical law of its nature.

VIII. LAW AND GROWTH OR DEVELOPMENT.

So also of the egg of the bird in the process of incubation, and of the embryo of life in the womb. Had we the acute perception to observe each stage of development in these, we should see that through every advance, each moves in accordance with the law of its constitution. We should perceive that it is the difference of the nature enfolded in the original germ which conditions every movement towards the perfect form of life. Should any movement chance to be in opposition to the requirement of the inherent nature of the embryo, the aberration will produce a defect either in the form or the capability of the forthcoming life. The same principle holds in the development of mind and spirit. Every movement of chemical, mechanical action, every development of vegetable, animal, rational, and spiritual life, is conditioned in the one case by the laws of chemical and mechanical action, in the other by the laws of vital development. In other words, the difference of forms in the mineral,

the machine, the plant, the animal, the intellect, the soul, is determined by the inherent difference of nature, in each, and established by the constitution of the formative force.

IX. MOTION IS CONDITIONED BY THE
INHERENT QUALITIES.

The steam-engine moves differently from the watch; the telegraphic apparatus from the steam-engine; the germ in the seed and the life of the plant from the telegraph apparatus; the embryo in the womb, and the life of the animal, from the germ in the seed and the life of the plant. The motions of mind differ from those of the animal life; the motions of spirit differ from those of mind. These various differences arise out of, and are determined by, the peculiar nature, or particular construction, of the machine, plant, animal, and individual life respectively.

X. THE LAW OF CONSTRUCTION.

If the materials of a watch be formed into a miniature steam-engine, the movement will differ from what it was at first: whence comes this difference? The materials are the same; the alteration of the mechanism it is that produces the change. Each construction moves

in accordance with its mechanism; otherwise defect and ultimate self-destruction will result. A watch moving in any other way than that required by its mechanism sustains injury, and will not answer the end of its construction. A steam-engine, if damaged either by external violence or internal defect, moves out of the line of its construction, and fails to answer its purpose; the boiler bursts, or some part of it is broken. If the telegraphic apparatus, either from external influence or internal defect, be moved differently from the direction of the operator, it fails to convey the message. So, if the germ of the seed-plant in the soil moves otherwise than its constitution requires, the germinal life dies, or a malformation springs up. Similarly with the embryo in the womb, or thought in the mind, or volition in the spirit.

XI. MOTION PRODUCES CHANGE.

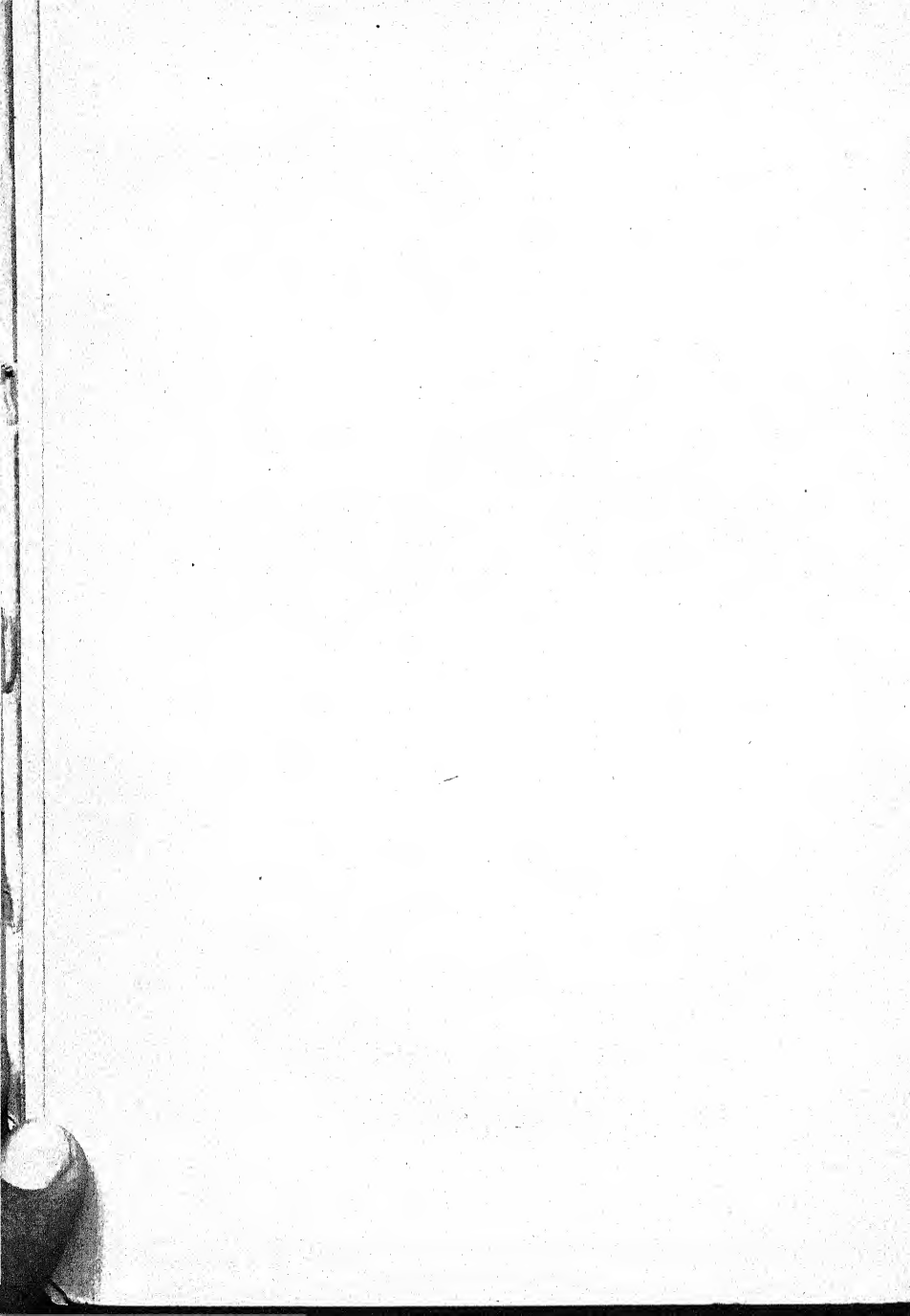
The differences of movement in mechanism and in life, then, arise out of differences of construction and original constitution, and these again arise out of the design or will of the inventor or maker. The watch and the plant move without changing places; the locomotive and the animal change place in motion; mind and spirit change their *states in action*.

XII. FREE AGENCY AND LAW.

Spirit being responsible, must be possessed of voluntary agency; and in order that it may be conscious of enjoyment in obeying the will of God by choosing to do what is right, a voluntary agent must have a choice of ends, principles, motives of action. But such freedom, so far from raising the agent above the force of Law, only brings him the more under its power. Voluntary agency does not in any way weaken the obligations arising from the requirements of its inherent nature. The free agent is as really bound, although not after the same manner, to act in accordance with the requirements of his constitution, as the machine is bound to move in accordance with its constitution. The human mind, if it is to think aright, must think in accordance with the laws of its constitution and the conditions of its life. That constitution being the embodiment of the Divine ideal, the mind, thinking aright, thinks in accordance with the mind of God. Or, if the human spirit acts rightly, it acts in accordance with its constitution, its nature, and relations. The spirit has not alone a special mechanism of its own, but it stands in a particular relation to the mind, to the body, to the universe, and to God.

XIII. CHANGE OF ACTION PRODUCES CHANGE
OF STATE.

If there be any alteration in the law of motion as conditioned by the mechanism of matter, or of action as conditioned by the constitution of mind or spirit, such an alteration can only arise through a change in the mechanism or construction, or in the state of the mind or spirit, as the case may be. This change of state can only accrue through an alteration in the ideal or purpose of God, or else through an act of disobedience to His will. As any alteration in the mechanism of a material construction through external violence or internal defect is always conceivable; so also is a change in the mind or spirit through an act of disobedience to Law. The change need not necessarily be constitutional, but only relative, accidental and secondary, not primary and essential; but invariably it is established.



CHAPTER II.

THE SOURCE OF LAW.

I. LAW IS NEVER A FINAL CAUSE.

IN the pursuit of knowledge, the mind of man must ever search for final causes. But finality can never be found in Law, for Law is not self-existent, or self-originating, or an entity in itself. It is a conditioned power, inwrought into its own essence. Neither is it the necessary form of being. Simple in itself, it differs in all the varying forms of substance or combination. The law of formation, for example, cannot owe its existence to the object assuming form, else must it be supposed to have begun to act before it began to be. The law of crystallization again differs from that of mechanism; the one conditions the formative operations, the other is the result of forces in combination, and conditions only the operation of the adjusted portions of the machine. So the law of mechanism differs from that of vitality, whether it be vegetable, animal, rational, or spiritual; and the law of vegetable development, if not radi-

cally different from that of animal growth, is wholly dissimilar from the law of rational existence. If therefore Law, which in itself is simple requirement, be varied in its action upon different objects, it cannot be a necessary form of matter, it is only the imposed conditioning force of motion in matter. Again, if there be uniformity in crystallization, there is diversity in vegetable, animal, and rational life. When contemplating the different varieties of vital operation in plants and animals, mind and spirit, we do not perceive that Law is a necessary operation of the substance in each. Substance is not simple in its essential being; matter is obviously different in its substance from spirit: matter being wholly unlike that which is self-acting. Nor are the various forms of substance essentially necessary to its existence, for there are endless diversities of these, and form is but the necessary result of the operations of Law. If, further, Law be the necessary movement of substance, but not of vitality, of seeds and of embryos, whence arise those various modifications of life in the vegetable and animal kingdoms, which geology or natural history disclose? Nor again can we rest in the belief that variety in evolution is merely the necessary result of its action in different

organisms, for geology shows this is by no means the case. Always and everywhere there is Law.

II. LAW HAS NO INHERENT TENDENCY TO
VARY.

But has Law in itself a tendency to vary? Is it not the same simple requirement in all the several forms of crystallization, mechanical motion, and growth of life in all the various conditions of vitality? or does it require or sanction the co-operation of any external modifying power? Certainly it may be modified, or conditioned in its operations by the presence of an external power, but it never enters into combination with that power.

III. THE PRINCIPLE OF EVOLUTION DOES NOT
ACCOUNT FOR LAW.

The principle of evolution cannot account for the existence and operation of Law in the various conditions of organised existence. Evolution is something unfolding or expressing itself, and in its working it can give but a single and uniform expression. If it be the same original something which expresses itself in all the different forms of crystallization and mechanism, and in all the varieties or organised

life that ever existed, or will yet come into existence, there must be more in it than simple entity evolving itself. Professor Huxley certainly assumes too much when he tells us that "the doctrines of evolution at the present time rest upon exactly as secure a foundation as the Copernican theory of the motions of the heavenly bodies did at the time of its promulgation."* This doctrine, in fact, and especially that aspect of it defended by the learned professor in his recent American Lectures, rests on a basis widely different from that which sustained the theory of Copernicus. In the latter we can trace the operation of Law through all the movements of the heavenly bodies; but in the evolution of the horse, as set forth by Professor Huxley himself, we are obliged frequently to call in the aid of imagination to bridge over the numerous chasms between the earliest and latest forms of that animal. Until the evolutionist enables us to trace in an unbroken chain, the operation of Law as manifesting itself in every successive form of the living organism, just as we can trace it in the revolutions of the planets, we must refuse to accept his theory of the creation as final.

* American Addresses, p. 90.

IV. THE DOCTRINE OF EVOLUTION IN-
ADEQUATE :

In trying fully to comprehend the theory of evolution, we may ask, are we to begin with the luminous ether? Did each particle of the fiery mist contain within itself the germ of all the after forms of material and organic existence? If so, how are we to account for the infinite variety of forms? Or were the various germs of all possible forms of matter, mind, and spirit, scattered over the vast ocean of flaming ether? If so, how did each separate germ disentangle itself from the complicated whole. How did the complicated mass develop itself in all the various orders of being and life? Whence came the boundless variety? In our efforts to reach a satisfactory view of the present order of existence on the principle of evolution must we call in the aid of natural selection, and the doctrine of the survival of the fittest? If so, whence came this power of selection, and of the fittest to survive, in an order of absolute simplicity and unvarying operation? Or, must we, to find an answer, betake ourselves to the exploded doctrine of primary souls? But if every atom had in it the germ of life at its primary stage of existence, we have then to

ask, was every germ alike? or was there a variety of germs? And if so, whence came that variety? But if there was no such variety, whence arose the infinite diversity in the process of evolution? More, of what kind was the assumed primary germ? Was it of the lowest, or of the highest form of life? If life be progressive, there must have been enfolded in the particles of the luminous ether the germs of the highest possible vitality. If evolution be the simple unfoldment of a primal germ, why is there not a family likeness throughout universal existence? Nay, why was a germ folded up in particles of fiery mist, and whence came the law of development into each primal germ?

V. EVEN WHEN AIDED BY THE DOCTRINE OF
NATURAL SELECTION.

If we bring to our aid the principle of natural selection, and assume the existence of a variety of germs in the ocean of flaming mist, whence came this variety, and how did the power of selection arise? By what means did the one particle know, seek for, recognize, and unite itself with its congenerous particles? And was it from this impulse of search of particle for particle that the rotary motion of the ether sprung, and that course of operation which

has produced the existing systems of suns, planets, and satellites? Would not such an impulse have led to combination rather than to rotation? Again, was the flaming ether the soil in which was deposited the seeds, the ova, the embryos, of all life? Was it pregnant with vitality? Was the first incubation of life an incubation of fire? Or were there no germs of life then in existence at all? If so, whence or how did life originate? If it originated after the first period of the flaming ether, when and how did it appear? Could it have survived the various stages of stratification as discovered by geology?

VI. LAW IMPLIES AN INTELLIGENT ORIGINATOR.

But leaving altogether out of sight the process of evolution in the formation of this globe, and taking earth and seas, vapours and mists, rivers and springs, rain and sunshine, germinal seeds and developed organisms just as we find them, let us summon to our aid the imaginary struggle of life from its earliest beginnings. Does the doctrine of the survival of the fittest enable us to explain all the existing orders of organised life, with all their differing conditions? How came those infinitely diver-

sified degrees of strength or fitness for survival in the different orders? Not until we have a satisfactory account of all these multitudinous differences can we accept the Darwinian doctrine. Professor Tyndall has attempted to supply a solution to these problems. He gives us an explanation of the skill exhibited in the motion of the hands of the watch on the dial, and he then passes on to the phenomena of the formation of the crystal of salt. "As the evaporation continues," he remarks, "solidification goes on, and we finally obtain through the clustering together of innumerable molecules, a finite crystalline mass of definite form. What is this form? It sometimes seems a mimicry of the architecture of Egypt. We have little pyramids built of the salt, terrace above terrace, from base to apex form a series of steps, resembling those up which the Egyptian traveller is dragged by his guides." Then, passing from the mineral to the living grain of corn, he tells us that "when this is examined by polarised light, chromatic phenomena similar to those noticed in the crystal are observed, and why? Because the architecture of grain resembles the architecture of the crystal." He next proceeds to animal life, and affirms, "that in the eyes of science, the animal body is just as much the

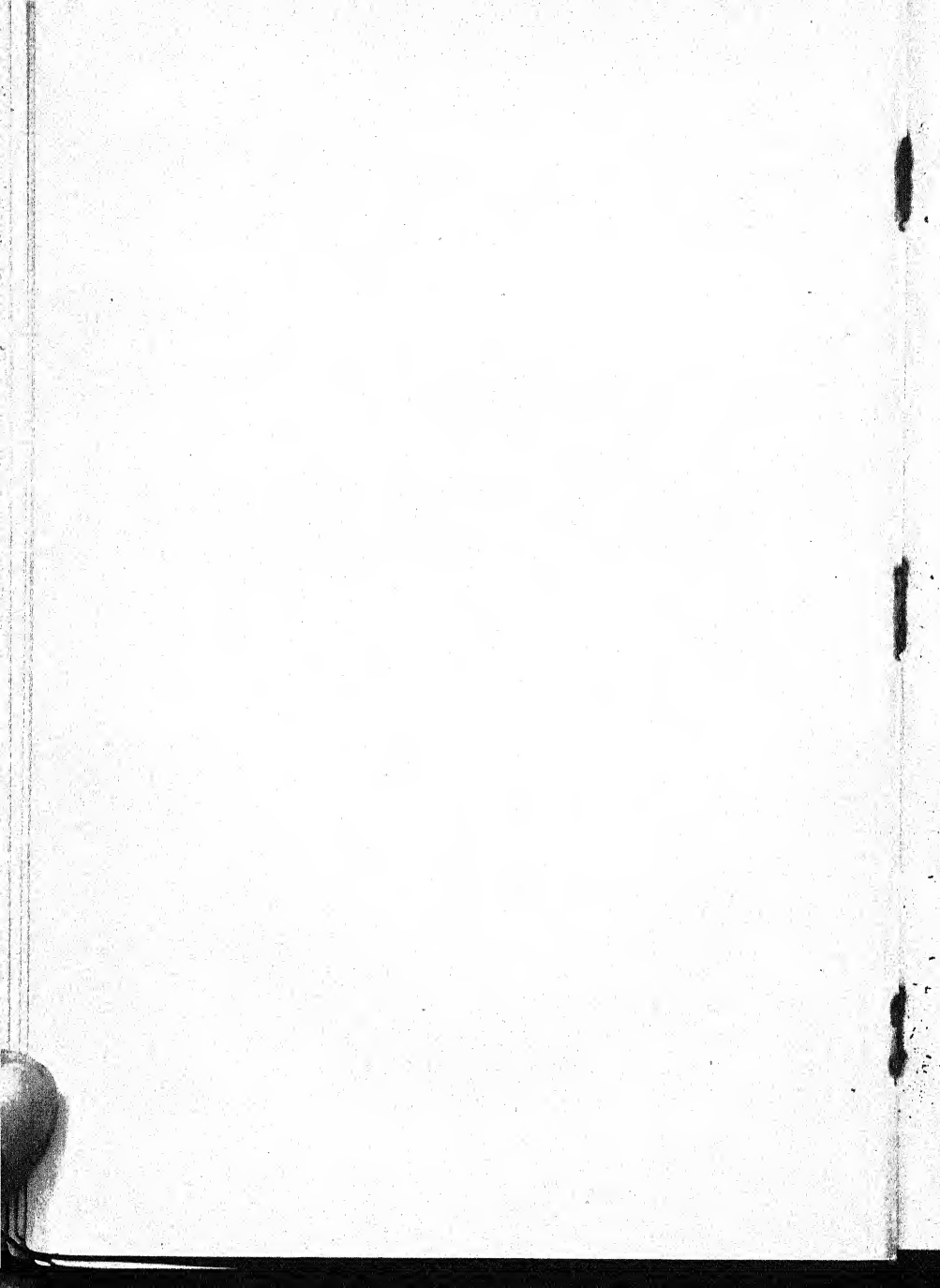
product of molecular force as the stalk and ear of the corn, or the crystal of salt or sugar ;" adding that, "associated with the wonderful mechanism of the animal body, we have phenomena no less wonderful than those of physics ; but between which and the mechanism we discern no necessary connection. A man, for example, can say, I feel, I think, I live, but how does consciousness infuse itself into the problem ? The relation of physics to consciousness being thus invariable, it follows that, given the state of the brain, the corresponding thought or feeling might be inferred. But how inferred ? It would be at bottom not a case of logical inference at all, but of empirical association." In these references the Professor gives us striking illustrations of the operation of law, but he throws no light on its source. His illustrations, however, may afford us some hints towards the solution we are seeking. The law of motion in the watch is no more the product of the watch itself than the pyramids are products of nature. The law is not inherent in the material, but was brought into existence by the formation of the mechanism. And this holds true of all law. Could we observe how nature itself is produced, as clearly as we can perceive how the watch is constructed, we should see

that the laws of nature, like the law of the watch, are superinduced on the material of the universe by the power of its Designer and Maker. Law, as has been already shown, cannot surmount itself; cannot perform the functions of voluntary agency; cannot select its own ends, nor intelligently plan for their accomplishment. All this is accomplished for Law in the design and construction of the universe. In the conditioned material of universal Being lies the working power of all accomplishment.

VII. LAW IS THE WILL OF GOD.

If we had senses preternaturally sharpened, we might be able to perceive the operation of the Force which acts in the formation of the crystalline of the Alps, from the vapours of the Caribbean Sea; just as by imagination we can conceive of the materials of the Jewish Temple, prepared in the Wilderness by an invisible hand, and put together on Mount Zion. We may take a higher flight still, and conceive of the stones, beams, metals, of the fabric endowed with an inherent law of formative force, and by natural selection shaping and building themselves up into a stately edifice, for the glory of Him, who endowed them with such powers, just as science enables us to conceive of Law, in-

wrought with finite substance for its development, acting in accordance with the purpose and plan of God. Do what we may, we cannot conceive of any source for Law, but that which lies in the will of Him who framed the universe. The source of the complex laws of human life is in God. He wills according to the perfection of His own nature. No higher reason for His willing, can be given than that in His wisdom He pleases thus to will, in all the multiplied forms of finite existence, and of human life.



CHAPTER III.

THE LAW OF LIFE.

I. PRIMARY LAWS OF VITALITY.

VITALITY may be disturbed in its development, as the moving power of mechanism may be interfered with in its course. Life possesses the power of appropriation, secretion, and assimilation. In other words, it has the capacity of receiving, and the power of acting on the means of its own sustenance. Both the capacity and power are conditioned functions. The vital capacity cannot, with impunity, receive indiscriminately every substance as food, nor can the vital power act on the nourishment it receives in any other way than in such a manner as will extract the nutriment needful to sustain and develop life. If improper food be received, or if proper food be digested in an improper manner, or if the atmosphere and the general surroundings be impure, pain, disease and death will sooner or later ensue.

II. CONDITIONS OF DEVELOPMENT.

Vegetable and animal life both develop themselves in health and vigour exactly in the measure in which they digest, secrete, and assimilate their proper food, in wholesome atmosphere, and other suitable circumstances. Similarly, rational and spiritual life develop themselves in health, under the necessary conditions; but with this difference, that whereas vegetable and animal life convert the food into the substance of their own fluids and solids, rational and spiritual life transform themselves into a oneness with that on which they feed. This transformation is in accordance with the laws of their very being.

III. THE HIGHER LIFE IS COMPLEX IN ITS NATURE.

The higher form of the spiritual (or Divine) life in man is a more complex realization of the action of Law, than is possible to the lower forms of life or to the operations of material mechanism; and for the enjoyment of its perfection, it is far more dependent on obedience to Law than those lower forms, or than mechanism. The planetary system, for example, embodying its intervening ethereal medium,

may be conceived of as even more complex in itself than vegetable or animal life; but the preservation of the mechanism of creation is not dependent on any external conditions. It is otherwise with life. Life is not complete in itself, but is necessarily related to, and dependent on, something beyond itself for its preservation and development. Life in the finite being cannot become self-sustaining. That is the prerogative of the Infinite life alone, and it arises out of the relation of the object to the subject as these exist in God.

IV. LAW OF THE DIVINE LIFE.

The Divine life in man is ensphered in his spiritual life; his spiritual life in his intellectual life; and his intellectual life in his animal life. That is to say, the Divine in man stands in a certain relation to his spiritual existence; and his rational to his animal existence. Man, in his entire being is related to the universe and to God, and those relations condition the law of his complex life. As his life is involved in a complexity of relationship and a harmony of mechanism, so must the law which governs it recognise that complexity in harmony. The law must so act as to preserve undisturbed the order of the relationship through all its complexity.

V. RELATION OF THE SUBJECTIVE AND
OBJECTIVE IN MAN.

The *subjective* of man's life is the internal consciousness, or the personal in him. The *objective* is the non-personal, or that on which the subjective subsists, and on the consciousness of which it lives or dies. The subjective possesses the power to observe and analyze the objective, a capacity for receiving it into its knowledge, and also the functions of assimilating itself to the objective. The latter is capable of being contemplated, analyzed, known. Now the proper object of the subjective finite is the Divine manifested, and the latter cannot be changed with advantage to the subjective finite. It is unchangeable and ever during.

VI. LAW OF THE SUBJECTIVE IN MAN.

The subjective in man, in its reception of the objective finite, must act in accordance with its own nature and the character of its object. In other words, it must receive accurate knowledge of it, and must act in accordance with that knowledge. It must, so to speak, yield filial devotion and implicit obedience if it is to realize its true life. As stones will not suffice in place of coal, for fuel to the steam engine, and as eht

fuel must be consumed in the furnace in order to produce steam ; as soil, and not sand, must be the ground into which the seed is cast, in order that it may grow ; as the germ in the seed must act upon the soil in order to vegetation ; as, for the maintenance of health in the development of physical life, the stomach must receive healthful food, and must act upon it in accordance with the nature of the food, and of the physical constitution ; as the mind, in order to possess itself of an exact idea of an object, must have the object presented to the eye ; as the eye, in order to correct vision, must receive the image of the object on its retina, and in receiving this must conform its pupil to the light in which the object is presented, and the optic nerve transmit this image, in accordance with the law of its operation, to the brain ; so the mind, in forming its conceptions of the abstract, must act in accordance with the principles of reason. In like manner the spirit, in its reception of, co-operation with, and assimilation to the Divine, must act in conformity with its own constitution and with the manifestations of God.

VII. SPIRITUAL LIFE IS, ULTIMATELY, THE
EXPRESSION OF THE WILL OF GOD.

The requirements of spiritual life in the reception of the Divine arise out of the necessary relation of the subject to the object ; this relation springs from the mechanism of the subjective and objective ; which mechanism again is itself the result of the constitution of man. His constitution, further, arises out of the constituted order of the universe ; and this is the manifested expression of the will of God. It is the embodiment of the Divine idea, or purpose, just as the mechanism of the steam engine is the embodiment of the original idea of Watt.

VIII. THE LAW OF HUMAN WELL-BEING HAS
ITS SOURCE IN GOD.

The governing law of life is the necessity of the harmonious motion of its mechanism, whether the life be vegetable, animal, rational, or spiritual,—that which requires the appropriation, digestion, secretion, and assimilation of its own fitting nutriment, for the maintenance of health, and the development of its substance ; or that which demands mental perception, comparison, and inference ; or that which calls forth into exercise the dispositions, desire, and will of

the spirit for the Divine life. It is, in a word, the final requirement of the relations of that established mechanism which is the subject of Law. The law of life in Man has its seat in his constitution, in his relationship to the constituted order of the universe, the mechanism of creation, the will and purpose of God. The law of his well-being is grounded in his nature and its relations. It has its existence only in that which is essentially necessary to his true and permanent well-being; to the beauty, harmony, and perfection of the universe; to the perfection of the workmanship of God. It has, therefore, its source in God, in the purpose and will of its Creator. The very existence of the finite, the peculiar nature of each finite being, the constituted order of the universe, all are traceable exclusively to the same source. The universe exists solely, because God *wills* its existence; and it exists in a given constituted order, solely because God *willed* that it should so come into being.

IX. MORAL LAW IS INDESTRUCTIBLE.

To speak, therefore, of the alteration or extinction of moral law is to assume either the annihilation of the substance, or else the alteration of the relations and constitution of the

subjects of moral law. The abrogation of moral law is only possible through the alterations of the conditions, and the destruction of moral existence. Law, it is true, may be suspended in its operations, because of the derangement of the mechanism, or disorder in the life of the subject of Law; and a peculiar manifestation of the Author of Law may be necessary in order to the re-adjustment of the deranged mechanism, or disordered life; but there can be no abrogation of the law, without a corresponding alteration or abrogation of the constitution, or the conditions of the subject of Law.

X. THE ULTIMATE LAW OF LIFE IS KNOWN
ONLY TO GOD.

The law of life is the determination of God. No subject of Law can penetrate, with the eye of Omniscience, the universe of being, to discover what are its inmost principles and powers, and what the ultimate conditions of the preservation of its harmonious development and perfect realization. Man cannot from the actual and possible results of his own actions, or those of others, perceive what must be the ultimate issue of them. No created being can be the ultimate judge of right and wrong. He cannot

perceive to what extent any one of his actions can preserve the harmony, or effect the disturbance, of his own existence, or that of others. If he is, therefore, to be guarded from wrong and guided into right action, he must have infallible directions given to him. God, in the announcement of His law, has graciously given him that direction; in granting man a revelation, after he had so degraded his nature, and blinded his inner eye, as to pervert his dispositions, and obscure his view of truth and duty, God dealt graciously with him. Whether unfallen man stood in need of an immediate revelation from God, although a question of interest, is one unnecessary to investigate here.

XI. GOD'S END IN CREATING MAN.

God had no other end in creating man than the perfection of human existence; in other words, perfect happiness through filial fellowship with his Father in Heaven. To secure this end, God makes known to man His law; and man, in order to realize the highest end of his being, must live in obedience to God's law.

XII. A LAW OF LIFE IS NECESSARY.

If the mechanism of human life requires to be kept in its right operation; if life needs

to be sustained, the mind to be trained, the spirit to receive intimations of the Divine will; if the cabinet minister must have audience with the sovereign in his presence chamber; if the son needs the counsel of his father; then must man stand in the need of a law of life.

XIII. GOD'S IDEAL IS REALIZED IN PERFECT HUMANITY.

God, moreover, had a lofty purpose in creating man in the image of Himself. Neither space, nor time, nor matter, is the canvas of the Divine ideal. The canvas of the Divine ideal, the substratum of the Divine image, the capacity of the Divine indwelling, the possibility of conscious life with God, is the filial spirit of humanity—the finite subjective of the infinite objective. The consciousness of man, may be “filled with all the fulness of God”; the personality in man, may receive the emotions, the thoughts, the motives, the principles, the ends, the complacency of God, oneness of life with Him. Man's perfect satisfaction can only be found in this conscious oneness with God, in thought, purpose, precept, motion and end. To realize his fulness in God, he must possess as his own the ideal, the emotional, the volitional,

the complacential elements of the Divine nature. The repose of human complacency is possible only in the conscious reception of "all the fulness of God." In yielding to the native instincts of his spirit, man must break through the limitations of the finite. The primary requirement of the subjective human is this law of the reception of the Divine fulness.

XIV. COMMUNION OF MAN WITH GOD IS CONDITIONED BY THE WILL OF GOD.

The communion of the finite with the Infinite must of necessity be conditioned. In the highest region of life, requirement has its seat. In the inevitable will of the Infinite and Eternal is the necessity of the human. Here necessity reigns with sovereign sway. The will of the Divine conditions the nature of the manifestations of God. He cannot deny Himself in the manifestations of His infinite fulness. In our fellowship with God, in the conscious reception and enjoyment of the Divine, we must receive the revelation of the Divine as given by Himself. It is not ours to attempt to bring down absolute truth to our level, our own conceptions and desires; but we must rise to its high level through our reception of and conformity to it. Hence it is that the requirements of Divine

fellowship lie not only in the will of the Infinite and Eternal, but also in the unchangeable necessity of the human ; it is no less in the human than in the Divine. If the very principles of the Divine manifestations necessitate a manifestation of the true God, no less do the requirements of humanity demand a true reception of God. The wants of humanity cannot be satisfied by anything short of man's beholding, receiving, and rejoicing in direct, immediate, true manifestation of God.

CHAPTER IV.

SIMPLICITY, COMPLEXITY, AND HARMONY OF THE LAW OF LIFE.

I. COMPLEXITY OF LAW.

LAW is complex as well as simple. In the law of life in man, there is a combination of chemical, mechanical, animal, rational, spiritual, and Divine forces, all acting in concert for the end of his existence. These forces operate in harmonious combination, the one impelling, co-operating with, complementing, or restraining the other, just as in projectile motion, or capillary attraction. In projectile force the two distinct laws of momentum and gravitation are seen influencing or restraining each other in the production of the parabola; thus deducing a result different from that which either law acting alone would affect. When the ball leaves the cannon's mouth, the law of momentum prevails for a time over the law of gravitation, but as the ball moves on, the law of gravitation gains on the law of momentum, till at length the former

overcomes, as the ball falls to the ground. The law which at first was weakest, in the end becomes the most powerful. Yet in this there is no contradiction or inconsistency.

II. PRINCIPLE OF ANTAGONISTIC FORCES.

In the operation of pumping, or in capillary attraction, the sudden action of one law for a time, overcomes the steady and enduring operation of the other ; but the one law is only suspended or restrained, and the other does not act inconsistently with, or destroy it. Thus, in the pump, the law of gravitation is overcome for the time, but is not weakened or destroyed. By the action of the other law, the water is raised above its level ; but no sooner is that action relaxed than the law of gravitation begins to act again, and forces the water once more to its level. By capillary attraction in vegetable growth, the sap of the soil is raised in the plant to its highest parts, and when spread over its leaves is converted into other substances by the action of chemical force. In the process of the decomposition of water, the oxygen is separated from the hydrogen, the hydrogen unites with the carbon, and another combination of force is produced.

III. BUT THIS ANTAGONISM DOES NOT
DESTROY THE LAW.

But in this process there is no infraction of Law. The different orders of force are capable of combining in endless variety; and in one combination the same law restrains, which in another combination aids a different law. By such combination of laws, results are brought about which would otherwise never be produced at all. There is in such results, what may at first appear to be disturbance, conflict, and destruction of Law, but a more minute observation enables us to perceive that there is only the more involved harmony.

IV. PRINCIPLE OF COMBINED FORCES:

This may be seen, for instance, in the steering of a steamship under sail. There are the steam, the wind, the rudder, so combined in their several forms as to urge the vessel forward in a particular direction, and all acting in harmony for the one end. The same thing is seen in the combination of the mechanical forces in the machinery of a cotton factory. The combination is manifold and varied, acting in its several departments in harmony, according as it aids or restrains, for the one end, from the first process

of carding, to the last of printing and glazing the woven fabric.

V. AS SEEN IN ANIMAL LIFE :

In animal life there is a still more manifold and beautiful combination of various laws for attaining the one end. There is the combination of chemical, mechanical, and vital laws, all acting in harmony with one another. But it is in the life of man, understanding this term in its most comprehensive sense, that we find the richest variety, and the most beautiful combination of laws. We have the action of Law in all its minute and varied forms, as well as in its most intricate involutions of conditioned combination, from the first motion of crystallization up to the highest act of intelligent obedience.

VI. AND ESPECIALLY IN HUMAN LIFE.

We have chemical action in breathing, and in the purification of the blood ; mechanical action in the motion of the muscles of the limbs ; vital action in the movements of the fibres ; the sensations of the nerves, in seeing, hearing, smelling, tasting, and feeling ; rational action in the perceptions, comprehension, and understanding, of the mind ; spiritual action in the operations of the conscience and the will ;

Divine action in the intelligent filial love of God. Further, in the perfect life of man we have the most simple, intricate, and yet harmonious operations of Law, combined in loveliest symmetry for the highest end of finite existence. In the imperfect life of man we have the restrained action of Law ; but not its inconsistent operation, although moving in conflict for destruction. If the atmosphere should become fetid, or if a globule of the blood should halt in the circulation, or if a joint should get dislocated or a bone fractured, there would be disturbance of the harmony of the physical frame, an opposition between the functions and the sensations of the body. Or if the mind, in contemplation, should mistake error for truth, or should regard false ideas as true conceptions, there would be opposition between the ideal and the requirement of the understanding. Or, again, if by some hallucination or perversity, the will should prefer wrong to right, there would be opposition between the objective and the subjective of consciousness. The food of the life would not be such as it could feed upon with satisfaction ; the outer would not be such as the inner could delight in. As the sensitive nature could not luxuriate in the fetid atmosphere, nor derive from it benefit and

strength; as our consciousness could not realize satisfaction in a derangement of the circulation of the blood, the dislocation of a joint, or the fracture of a bone; so the mind could not find satisfaction in experience of the power of error, nor the conscience in conviction of wrong.

VII. PRINCIPLES OF COMPLEX LIFE IN MAN.

Life in its lower forms, whether it be regarded as a superinduced power, or as a force, as steam applied to the locomotive, or as a self-moving mechanism, is conditioned in its relations to the external world. It builds up its substance in the development of itself by appropriating, digesting, secreting, and assimilating its proper nutriment; and it does this by no movement of caprice, but by the requirement of the complex law of its vitality. The higher forms of life, however, instead of transforming nutriment into a oneness with their own substance, assimilate themselves to it. Each particular life requires its own special aliment. In order to exist in a healthy and vigorous condition, man must have each life in him appropriating its own proper nutriment, and each co-operating with the others, in accordance with the laws of his united mechanism.

VIII. THE SUBJECTIVE IN MAN IS TRULY
REALIZED ONLY IN THE DIVINE.

The subjective human can know its own being, realize itself, and advance to the end of its existence, only through the reception of its proper object. Now, it has been shown, this object is the manifestation of the Divine. This life of man is in itself, and in its relations, the most complex mechanism in the universe of being. It embraces the material, the intellectual, the spiritual, and the Divine. It comprehends the chemical affinities of force, the requirements of mechanism, the obligations of animal existence, the demands of reason, the necessities of the spiritual, the claims of the Divine. The source of this complex law of life is in God. Matter, mind, and spirit exist in man, in their peculiar forms, because God *willed* them so to exist in Him. Matter is not self-existent. Mechanism does not produce itself. Life is not self-creative, nor self-sufficient. The forms of matter, of mechanism, of life, do not spring into existence of their own accord. Why they exist, and why they exist in their peculiar forms, is traceable to their well-spring in God alone.

IX. GOD'S IDEAL IS EMBODIED IN MAN.

We speak of the eternal and immutable nature of things, and of the principles of being, too often in obscure terms and mistaken conceptions. The nature of being must either denote our conception or ideal of being, or its mechanism or constitution, or the principle or law of its mechanism, or all these together. But this conception of the mechanism, or principles of life does not exist in blank space, or in mere duration, but in humanity. Prior to creation there was no finite essence, no mechanism, principle, or conception of life, but only the ideals of these existing in the Infinite mind. The eternal and immutable nature of things can therefore only have had an origin in the subjective Divine,—in the unchangeable attributes of God. In the creation of man, God transcribed *His own* ideal on the parchment of humanity. He *copied Himself* in man.

CHAPTER V.

THE LAW OF LIFE NOT DESTROYED BY DEATH.

I. ANNIHILATION IS NOT THINKABLE.

PHILOSOPHY does not admit the possibility of annihilation even in thought. It maintains that, like the conceptions of limits in space, the idea is no sooner formed in the mind than it vanishes. No power of human thought can frame a clear and definite conception of annihilation, nor can the mind rest in the belief of its reality. Matter is indestructible; the same exact amount of matter exists now that existed in the beginning of time; not a single atom has ever perished, or can perish. And science comes to the aid of philosophy, with her proofs of the same teaching. She refuses as positively as philosophy does to admit the idea of annihilation. Science holds that matter is indestructible, that it remains unaltered and unaffected by all the transitions it undergoes in all the varied operations of nature, and that what appears to be the de-

struction of matter is nothing more than its changes of form in different combinations.

II. MATTER IS INDESTRUCTIBLE, AND SO
ALSO IS ENERGY :

The doctrines of the indestructibility of matter is strengthened and illustrated by the doctrine of the conservation of energy, or correlation of the forces. Energy is held to be the inherent essence of matter, and to be that which remains amid all the changes of its forms. It may yet, perhaps, be proved that the power immanent in matter may be an essence mid-way between matter and spirit. This conception does not claim personality, or even individuality, for energy ; but it may be an essence approaching, in its nature, nearer to spirit or mind than to matter.

III. BUT, IF SO, THE SOUL IS INDESTRUCTI-
BLE.

If, in accordance with recent discoveries in science, energy is indestructible, and remains the same amid all changes in the forms of matter ; if it survives the apparent destruction of the molecules in which it manifests itself, and after their dissolution is as ready to work in other combinations as it was in the previous

one, we may well believe in its immutability. We may hold that the atom is incapable of annihilation, and that the energy which works in one combination of molecules, and after the destruction of that combination can manifest itself as efficiently in another, is likewise immutable and incapable of annihilation. If then, according to the teachings of philosophy, we cannot form any clear conception of annihilation; and if, in accordance with the doctrines of science, we must hold the atom to be indestructible, and energy to be immutable; is it consistent to believe in the annihilation of the soul at the death of the body?

IV. LIFE IS INDESTRUCTIBLE.

All that can be consistently asserted is a change in the relation of the soul to the body. In sleep, swoon, and trance, there is a temporary, and in death a permanent, change in that relation. It is bare assumption, and altogether unscientific, to assert that the soul is only the result of the combination of matter in the body, or ceases with its dissolution. The soul exists prior to one particle in the combination of the body, for it is the life acting on the particles of the protoplasm that builds up the body. If energy survives the dissolution of the molecules,

why should not the soul survive the dissolution of the body? Life is the underlying principle of all compound combinations of matter. Life is not superinduced in the body, but forms it. Life selects and builds up the particles of the body; and life remains one and the same in the consciousness of personality, amid all the changes in the material particles of the body. There is no evidence whatever to prove the annihilation of life or of personality, in the changes of its relation to the body at death.

V. MIND IS INDESTRUCTIBLE :

The forms of matter and the power of energy are inseparable from matter and energy. The form of an atom or a molecule can exist only in the atom or molecule; the force of energy can exist only in the energy. It is otherwise with the forms of mind. Mind can pass from one form into another, and the previous form may not only continue to exist separately and independently of the mind, but may also in that separate state influence other minds. The form of an atom, or of any combinations of atoms, cannot give forth influence, neither can energy work, excepting in the combinations in which it inheres. Matter does not strengthen and invigorate itself, but wears itself away by

action. Nor can matter create its own forms or its own inherent energy. Mind not alone creates its own forms, and throws them off to influence other minds, but in that very operation strengthens its powers and enlarges its capacities. The mind so exercising itself rises the higher in the scale of life. Mind, therefore, must in its essence be different from and superior to matter and energy. The forms of the mental states of Moses, Buddha, Confucius, Zoroaster, Plato, Paul, Bacon, Shakespeare, remain after they have left the bodies in which they threw them off, and are as powerful to influence other minds now as they were when first given to the world. But the form of the molecule, and the energy of the combination of atoms, cease with that combination. Can we believe that mind has ceased to exist, when its form remains and acts with undiminished power and vigour? Is the effect greater than the cause, and does it continue to act when the cause has ceased to exist? Does the caterpillar cease to exist in the chrysalis or in the butterfly? Does the embryo cease to exist when, issuing into birth, it leaves its abode, casts off the wrappings in which it was enfolded, and snaps asunder the cord by which it was nourished and its body built up? Does not

the human being at birth undergo as great a change as at death,—a change which predicts a life awaiting him in a higher state of being than that which he lived in the womb? Had Jacob, instead of taking hold of Esau's heel, reasoned after the manner of some modern teachers of science, he would have concluded that Esau's departure out of the womb was his destruction, instead of his entrance upon a higher and nobler condition of being.

VI. AND IMMORTAL:

If, then, matter,—which cannot throw off its forms, and by its operations wears away its combinations and dissipates its energy,—be immutable and incapable of annihilation, is mind,—which through the power of thought, creates and throws off *its* forms, and leaves them to influence other minds through ages to come,—both mortal and capable of annihilation? Let us walk through the vast Library of the British Museum, and realize to ourselves the sum of the influence of the hosts of minds silently looking down upon us from its shelves,—the numerous forms of thought there treasured up: can we rest in the belief that all those minds, which even now so powerfully move us, have absolutely ceased to exist? The mind instinctively

rejects the supposition. It violates our deepest convictions of the nature of the principles and operations of being.

VII. AND OF LIMITLESS CAPABILITY.

If we look at a specimen of ancient sculpture, we perceive that while the marble of the statue remains entire, the form continues, but wherever the form has perished the material has crumbled away. Far different is it in our contemplation of the remains of genius embodied in written thought. We may by measurement ascertain the exact capability of energy and the limits of material force; but we cannot, even in thought, limit the capacity of mind, or the capabilities of thinking. The progress of mind in thought is illimitable. No boundary can be assigned to its advances, in strengthening its power and enlarging its capacities. But if we cannot predicate of mind what we are compelled to hold in respect of matter, it is certain that they are essentially different in their nature and opposite in their essence. Mind must, of necessity, be of a higher order of existence. If then matter, which is capable of being measured in its capacities, be incapable of annihilation, can we believe that the higher order in nature, mind, which is capable of endless progress and

cannot be limited in its capabilities, is doomed to destruction? We should in that case be compelled to believe in the permanent existence of the inferior at the expense of the supreme order. If we cannot even form the idea of annihilation, if we are constrained to believe in the immutability of the atom and of energy, by what law of mind, or by what principle of reason, are we compelled to believe in the annihilation of spirit?

VIII. AS LIFE ATTAINS ITS PERFECTION, SO
ALSO MUST MAN ATTAIN HIS PERFECTION.

All life, so far as we can examine into its nature and trace its progress, is not alone capable of attaining its perfection, but actually reaches its predestined goal. Thus, vegetable life advances from its first germ to the completed form of the full-grown plant. Animal life follows the same rule. Rational life alone does not, in this sphere of existence, reach to the perfection it is capable of attaining. Now, if the inferior forms of life do not cease to advance in their progress until they reach their perfection, is it reasonable to suppose that the superior life of man is never to attain *its* perfection? If his rational and spiritual life does not attain perfection in this stage of being,

shall we refuse to believe in the existence of some other and higher sphere awaiting it, in which he *shall* realize the fulness of the perfection for which his reason and his spirit were created, and which they are capable of enjoying? If there be no such destiny awaiting him; if death be for him irretrievable destruction, then are the atoms, the energy of matter, the inferior forms of vegetable and animal life, all more favoured than man in attaining a perfection which he fails to reach. Who can believe this of the life of the plant or of the inferior animal? Conscious of fitness for a higher destiny, man instinctively longs after it and strives towards it. This longing and striving are the deepest operations of his soul, and in virtue of possessing them he is not alone superior to the plant and the animal, but is qualifying himself for, and stretching forwards into, the endless life. Is, then, the superior life, which is capable of endless existence, longing for, and stretching forward to it, and in doing so but acts in accordance with its deepest instincts, while at the same time it is enlarging its capacities, invigorating its powers, and so rendering itself fitted for endless life, and proving itself capable of immutability; is *this* life, in its outward progress

towards the highest scale of intelligent being, inferior to the life of the vegetable or animal? Could nature be so inconsistent in her workings? Can it be thought that the superior life is destined for ever to fail of the very end it most desires and strives after, whilst the inferior life fully succeeds? This would indeed be to hold the eternal self-contradiction of nature, and the inherently absurd operation of Law. The spirit in man ever striving to surmount the limits of time, and to burst the bonds of finite existence, acts in accordance with its innate yearnings and indestructible instincts; and in this very striving proves itself capable of immortality, and formed for fellowship with its Divine Author. Whence comes this instinctive longing, this innate sense of the capability of a higher life, these "longings after immortality"? Were they implanted in the spirit by its Creator only to mock and disappoint its purest emotions and divinest aspirations? Was the design only to exhibit a palpable contradiction in creation's highest workmanship, an absurdity in nature's highest laws, a monstrosity in nature's finest operations? *The bare supposition is blasphemy against the Author of nature and the Creator of man.*

IX. THE INNATE LONGING FOR IMMORTALITY
PROVES IT.

Fitness in the adaption of nature's operations is the beauty of her perfection. She secures to the eye light, to the ear sound, to the smell perfume, to the palate the objects of taste. Wherever an instinct is implanted, there is found an object fitted to satisfy it. "Wherever there is hunger, there is somewhere food; wherever there is love, there is somewhat to be loved." John Stuart Mill admits this as a law of nature. But his objection to the argument for immortality, grounded on the consistency of Nature's operations, is unworthy of his logical powers and his admitted impartiality. It is superficial and self-contradictory. "Is not," he asks, "the instinct, if it be an instinct, gratified by the possession and preservation of life?" Most certainly it is, we reply; but in making this admission, he grants all we desire, whilst he takes away the basis of his own objection. He does not seem to perceive the difference between *life* and the *preservation* of life. The preservation of existence gratifies the instinct of immortality, and the preservation of existence *is* immortality. The desire of life, and the knowledge of nature's laws and

operations, assure us that in her progress of development there is that guarantee of food which Mr. Mill requires. Thus nature is ever consistent. It is indubitably certain that the indestructible yearning of the spirit after immortality is an evidence that nature points man towards a higher life beyond the present.

X. ANNIHILATION OF MIND WOULD CONTRADICT THE ENTIRE ORDER OF THE UNIVERSE.

Consciousness, as we have seen, is the most reliable of *all possible means of knowledge*, and man is ever conscious of personal identity. There is no conviction of the human mind more vivid, more enduring and indestructible, than this. We are constrained by consciousness to believe that our personality is one and the same amid all the changes of this earthly life. We may forget many of our thoughts, become oblivious of many of our ideas, doubt the truth of any or all of our convictions; but it is an impossibility for us to forget, become oblivious of, or doubt the reality of personality. Now, if energy,—which has no consciousness of personality, no longing after immortality,—be immortal, and survives the changes of the atoms and molecules in which it manifests itself; can

we imagine that the spirit of man,—which remains one and the same amid all the changes of life ; which, through simply living, enlarges all its capacities, invigorates its powers, and fits itself for immortality,—is in a moment by death to lose all it has acquired, and by annihilation to become for ever unconscious of personality ? Can we rest with satisfaction in such a belief ? Will any logic persuade us that the personal identity which has survived all the changes of the corporal frame ; which by an instinct of nature has longed after, and by an indestructible law of its being has qualified itself for, immortality ; is annihilated in an instant ? Shall the very science which teaches us the doctrine of the immortality of the atom and the conservation of energy, or the philosophy which tells us that we cannot form any intelligent conception of annihilation, force us, in opposition to all the instinctive longings, the earnest strivings of our souls to believe in our annihilation at death ?

XI. IMMORTALITY FOR THE RACE GROUNDED
ON INDIVIDUAL ANNIHILATION IS IMPOSSIBLE :

Personality is not alone the one enduring principle of man's being, it is moreover the

highest and most important reality of his existence,—that in which all the faculties of his nature inhere, and from which all his actions emanate. The idea, therefore, that the progress of the race, if it does not necessitate, is at least conditioned on the destruction of the individual personality, is the most unscientific and unphilosophical conception of modern times. It would be much more philosophical and scientific to suppose that the progress of the visible world is dependent on the influence exerted upon it by the invisible, or that the spirits which have left this world, return to aid us in ways at present unknown to us. There is, indeed, a certain sense in which Matthew and John, Milton and Bunyan, still exist, and influence us through their writings, and in which our lost ones live in our remembrances ; and both thus aid in the progressive civilization and refinement of mankind, although the individual withers and dies. But does our faith in the constancy of the seasons, or in the persistent advance of the years necessitate our belief in the destruction of that which in spring advances into summer, or the annihilation of those who exist in their writings, or the non-existence of those who live in our memories ? Can we hold to a belief in the perpetuation of the inferior part at the expense of

the superior part of man's existence, or the progressive education of the race while the personality of the individual sinks into annihilation? Such an idea of the continuance of the *effect* while the *cause* has ceased to be, such a conception of the operation of the machine after its materials have been shattered into fragments, is palpably illogical. Reason rejects it with contempt.

XII. AND IS OPPOSED TO CHRISTIAN TEACHING.

It is affirmed that the Christian should be willing to sacrifice his personal immortality for the glory of God and the good of his fellow-men, and that Christ set him the example of this sublime self-sacrifice. But this statement is based on another misconception of what is requisite for the glory of God in relation to human well-being, and of the nature of the self-sacrifice exhibited by the Redeemer. Christ laid down His life, not to lose it in annihilation, but that He might "take it up again" with all the honour due to Him who made His life a sacrifice for sin. What is self-sacrifice? It is not the annihilation of our powers, capacities, or essence of being; it is the destruction within us of all false inclination, all bias of will towards evil, all habits of wrong-doing, or of what we

most highly value, in order that others may be benefited, not by its annihilation, but by our parting with it for a time. The conception of glorifying God, and benefiting mankind by His own annihilation, is blankly opposed to all that Christ ever said or taught. The corresponding idea of promoting the welfare of the race by the sacrifice of personal immortality is one that no human being can intelligently entertain. The bare possibility is inconceivable. It goes in direct opposition to the deepest instincts, the most ardent desires, the most fervent aspirations and longings of the human soul. Is all that is of worth, all that is grand and noble, all that is sublime in man, to perish out of existence, merely to admit of the possible destruction of all that is vile and detestable in human life? How much more benevolent, humane, and Christian it would be to show the wrong-doer that it is in harmony with the nature of things and the dictates of reason, that those who pervert their nature and its powers,—those who form evil associations and depraved habits, who refuse the gracious salvation, which with all the generosity of Divine love is freely pressed upon their acceptance, and who quench in their hearts the Divine awakenings,—must suffer in strict accordance with the disturbance thus wrought in their moral

nature, and the burden that lies on their alarmed consciences.

XIII. ANNIHILATION IMPOSSIBLE.

Physiology teaches us that the human body is ever undergoing changes, that its particles are every moment passing off from it and others taking their places, and that these changes go on with such rapidity, that in less than a decade a man puts off his old body and takes on a new one. If the consciousness of personal identity remains clear and distinct amid all these changes of the body, it is certain that the essence of personal identity cannot be material. It must be spiritual,—a simple essence incapable of dissolution. By the deepest and most indestructible instinct of its nature it longs after immortality, and through life itself it strengthens its powers, enlarges its capacities, and reaches forward into futurity. And if matter be immortal; if energy survives all the changes of the atom and the molecule; if energy be incapable of personal consciousness; if matter has no longing after a future existence; if instead of strengthening its powers and enlarging its capabilities by action, matter only exhausts its powers and wears itself down, and yet is incapable of annihilation; can we believe that the spirit, which is incapable

of dissolution, which by exercising enlarges its capacities and strengthens its powers, which by a constitutional yearning longs after immortality, and strives by an indestructible instinct to attain to an after-existence, is in a moment annihilated, dissolved into nothingness, merely through its separation from the material frame which it has built up for its temporary residence? Does the tenant necessarily perish when the dwelling decays? Can we believe that personality, with its indestructible consciousness of sustained identity, perishes in an instant ere one of the particles which it has built up in the dissolving body changes its relation to the other? Would such a conception of the Creator's plan and workmanship lead us to admire and adore Him, and long to be like Him? Is it rational to believe that God has made immortal the atom, the molecule, and the energy, which are incapable of thought and aspiration, and yet to believe that He made the spirit in His own image, with the consciousness of its own existence, the capability of endless progress in assimilating to Himself, indestructible longings after immortality, and placed it in a material body to educate and discipline it more effectually for a glorious and blessed eternity of life; nay, by a stupendous deed of self-sacrifice reconciled it to Himself; designed

it nevertheless for annihilation? Is *this* the Father of spirits whom we are to adore and love? Those who can believe so have certainly no reason to dread annihilation.

XIV. IMMORTALITY IS ATTESTED BY THE FACTS
OF HUMAN LIFE.

Again: the facts and daily experiences of human life, if they do not demonstrate the soul's immortality, account for the universal belief in an after-existence. They show that such a belief is not groundless, but based on evidence all but demonstrable. It is a belief not alone grounded in the soul's deepest instincts, but so clearly attested by the immutable principles of life and being, that all the profoundest thinkers, the wisest and best of mankind, have clung firmly to the truth of the soul's immortality.

XV. AN OBJECTION ANSWERED.

The objection has been taken that, if the immortality of the soul be a truth of God's own teaching, it is spoken of doubtfully and infrequently, if at all, in the Old Testament. The fact, however, as Warburton has demonstrated, is that the soul's immortality was so well known to the ancient Hebrews, as to require no specific assertion in their sacred writings, the chief object

of which was to foreshadow the coming of the Messiah. The doctrine of immortality was well known to the Egyptians, from whom the Israelites probably would have learnt it, even if they had not known it by traditions from their fathers. That they did believe it is certain from the writings of Moses, the Psalms, and the Prophets.

XVI. CHRIST REVEALED AND EXHIBITED IMMORTALITY.

It is otherwise with the New Testament, the great object of which is to exhibit to the world the life and immortality brought to light by Christ, and the way of attaining it. And this revelation Christ has emphatically given in Himself, His sayings, and His acts. He brought the personality of immortal life into prominent and conscious realization, so that no believer in Him can doubt the certainty of his own endless existence, union with Christ. "I give unto them eternal life, and they shall never perish."

XVII. THE ATONEMENT PROVES IMMORTALITY.

The atonement made by the incarnate Son is consistent with the infinite wisdom and perfection of the Father only through the fact of the indestructible personal immortality of man. For if the soul be not in its essence immortal, if it be

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not in itself incapable of sinking into eternal unconsciousness, if through sin it has not brought itself into a state of conflict and of suffering out of which nothing but the self-sacrifice of the Son of God could rescue it; wherein lies the consistency, the wisdom, the benignity of the Infinite, in stooping to this lowest depth of self-sacrifice, in order to rescue it from annihilation? The price paid would be in that case infinitely too great. Far more accordant with Infinite wisdom would it have been to have allowed the decaying and burdened soul to sink into the everlasting oblivion of unconsciousness. Further, the quickening of the Divine Spirit is not the bestowment of an immortal principle, but the awakening of the soul to consciousness of the Divine life within it. If man be only a perishable compound of matter, why was so vast a price paid for so doubtful a result? But let the principle of the soul's inherent immortality be once assumed, and the atonement is seen to be, not only the securing of endless glory and joy to immortal souls, but the rescuing of them from an ever-accumulating consciousness of suffering, unavailing conflict, and self-inflicted punishment.

XVIII. REGENERATION IS NOT CONFERRED
IMMORTALITY.

Regeneration is not the impartation to the soul of a superior substance, or conferring on it a new principle of being. It is bringing the soul into a new relation to God, by awakening the consciousness of newness of life. It is quickening it with the new motive of superior love to God and fellow-love to man. It is bringing it, through faith in the gospel, from a state of aversion and dread into a life of love and confidence,—from a state of false conception regarding the Divine into a true knowledge of the true God,—from vainly seeking happiness in the pursuit of selfish ends into a realization of blessedness in a life of self-denial. In all this there is no bestowal of a new principle of nature, but only the conscious awakening of a sense of dignity and blessedness in a being already possessed of immortality. If the essence of the life that loves be not in itself immortal, neither the fact nor the intensity of its loving, even of its loving the Infinite and Eternal, can impart immortality to it. Thus if the substance of the soul be immaterial and immortal, death cannot annihilate it or destroy the law or principle of its consciousness.

CHAPTER VI.

LAW IN LIBERTY AND IN BONDAGE.

I. LIBERTY IS THE OFFSPRING OF LAW.

LIBERTY is unrestrained spontaneity. It is the offspring of law, not the wild play of caprice or licentiousness. As the bubbling of the water is essential to the spring, so is self-origination necessary to liberty. A machine can be moved or restrained both from within and without; but its motion is not the action of liberty. An animal body may similarly be moved or restrained from within or without. It may be moved by health or restrained by disease. An individual may act either from the motives of the freeman or the dread of the slave. But the constrained action of the slave, or that of the body in disease, is not the action of freedom. Life is essentially active; it moves from within and of its own accord; and such motion alone is natural, legal, and free.

II. IT IMPLIES SPONTANEITY AND ADAPTATION.

The idea of liberty involves, first, spontaneity, and, secondly, adaptation. Adaptation without spontaneity is fate, blind necessity. Spontaneity without adaptation is caprice or licentiousness. Liberty is the union of the two. In all free action there must be the spontaneous outgoing of the inner or subjective towards the outer or objective; whilst in the outer or objective there must be adaptation to the inner or subjective.

III. BOTH CONDITIONS ARE NECESSARY.

If there be external interference or constrained internal impulse, there is a loss of freedom. If there be any restraint in the subjective, to that extent there is a loss of liberty; or if in the objective there be a lack of adaptation to the spontaneity of the subjective, there is a corresponding defect of freedom.

IV. LIBERTY IS VOLITION IN ACTION :

Liberty, then, is the outgoing of the inner, in unopposed advance to the outer. It is volition moving in harmony of capacity and power towards the designed end. Experience,

reason, consciousness, all sustain this view. Personality, acting through the spirit, mind, and body in harmony with the capacities, principles, and powers of external nature: *that* is freedom.

V. AND IS TWOFOLD IN ITS NATURE:

But liberty, to be rightly understood, must be viewed in a twofold aspect. There must be an unrestrained plasticity of movement in the external, in compliance with the internal impulse. If there be not this perfect conformity of the external universe, this compliance or accordance in the material mechanism, the rational movements, the spiritual activity of all being, with the internal impulse, or individual will, there cannot be perfect freedom. If the objective be not plastic to the subjective, there are limitations to personal liberty,—there can be only *conditioned* freedom, fettered action, bondage.

VI. AND MUST BE SPONTANEOUS.

Again: there must not only be compliance or plasticity in the external with the personal will, but there must also be spontaneity in the will itself: otherwise there is not freedom. If, further, there be not internal spontaneity, there is not individual freedom, and there cannot

be realized responsibility. If there be in any degree an origination of action, or an impulse of power, behind the individual will, or the conscious exercise of personality, there is not liberty, the proper exercise of personal power in unity of origination. For, if the origination be behind and above the individual will, the power of causation—the liberty of personal action—lies not in the individual will, but in that which is behind it. The choice of ends, the determination to combine certain motives, principles, or powers, must be in the individuality or will of him who holds the power of choosing. Hence arises the mystery of finite personality.

VII. AN OBJECTION ANSWERED.

It may be maintained that this higher order of freedom involves its own destruction, is suicidal, or self-contradictory. Apparently, we grant, it is; but in reality it is not. The profundity and intricacy of the relations of universal being; of matter, mind, and spirit; of the finite and the infinite; the difficulty of apprehending these relations in all their complexity and modes of being affected; are both admitted and maintained. But all these are in harmony with Law. They are the

necessity of perfect development in harmonious evolution.

VIII. CONDITIONED LIBERTY.

The inquiry may be regarded as resolving itself into the question, Is there a possibility of conditioned liberty? Is there no difference between lawful action and caprice? If there were no such thing as wisdom, and only one despotic Will in being, this inquiry might be disregarded; but if there be immutable principle, wisdom of choice, innumerable independent wills, individual personality, and an objective universe, there must of necessity be conditioned liberty, and personal or unconditioned freedom; that is, the right and power of choosing, in accordance with Law, or in opposition to Law. The one is the action of liberty, the other of caprice.

IX. LIBERTY AND ITS OPPOSITE.

If there be restraint in the spontaneity, ignorance in the discernment, hesitation in the conscience, obstruction in the physical action, hindrance in the external, disapproval in God, there cannot be liberty in the accomplishment of the object of the individual will, but only the consciousness of bondage in the life—the realization of limitation and servitude.

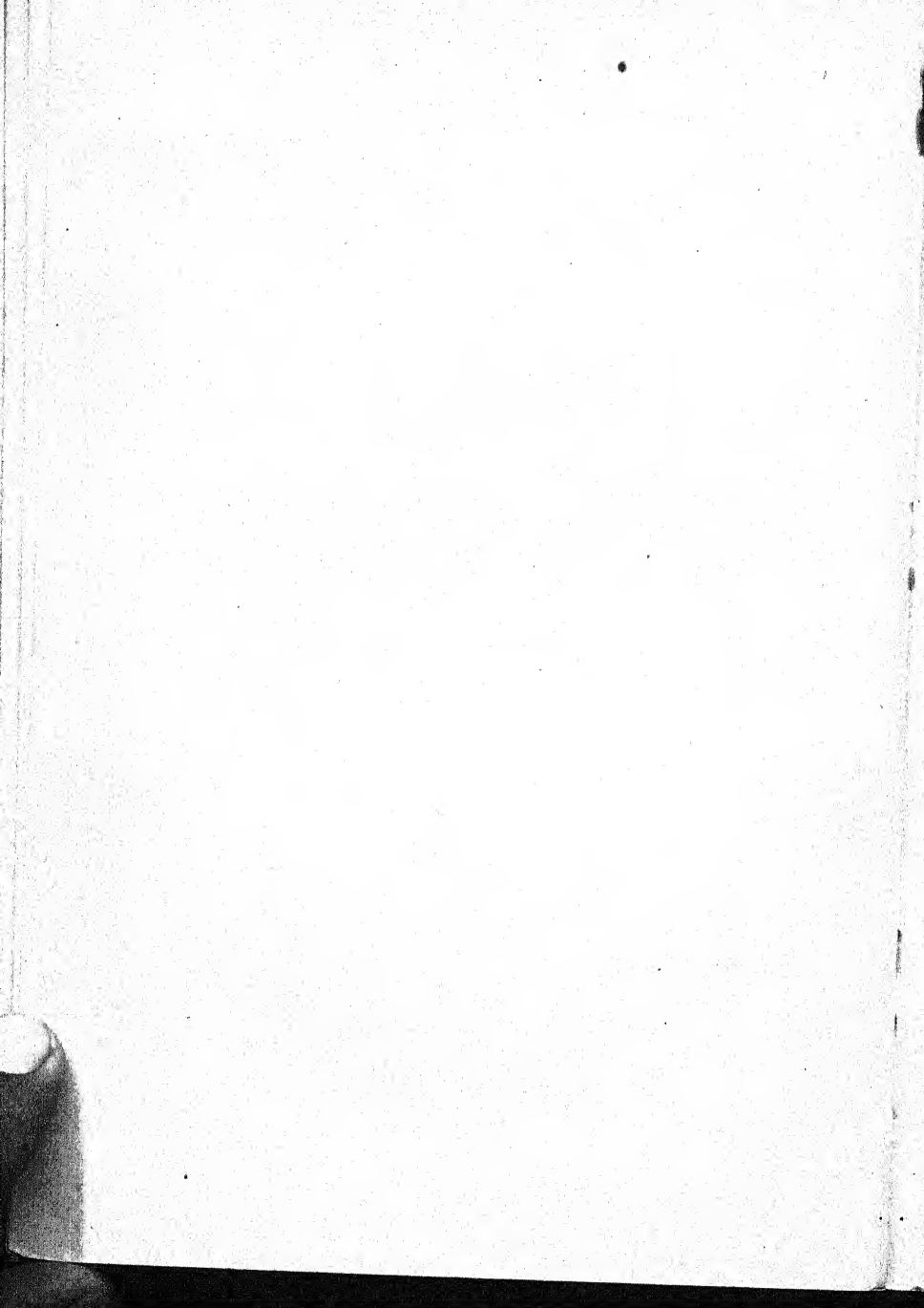
X. WHAT THE HIGHEST LIBERTY CONSISTS IN :

But if the spontaneity of the individual be unrestrained, his intelligence clear in the discernment of the principles, relations, powers, and ends of being, his conscience strong in its conviction of the right of choice, and if the physical mechanism be vigorous and harmonious in its movements, the external universe sympathetic in its co-operation, and God approving in his complacency, then there is and must be true liberty, unfettered freedom, unlimited power of action. There is the union in the individual of illimitable capacity with the Infinite, Eternal, and Divine. In such freedom the will of the individual rises above the limitations of the finite into a co-operation with the Infinite, its proper place and end of action. But this freedom is impossible to selfishness ; for in proportion as an individual becomes selfish, he casts away liberty, and binds around himself the most rigorous chains. It is only when the finite will—the individual personality—possesses pure love, clear light, and vigorous energy in its activity, as well as perfect acquiescence in the justice of the principles of the Divine administration, in the purpose of God, in a

conscious oneness with Him, that the highest freedom is realized by the soul.

XI. AND WHAT IT INCLUDES.

The knowledge of our own being thus involves the perception of the true principles and relations of existence, discernment of the purpose and will of God, and the desire to secure His ends through the love of the Divine. This love in its fullest and most comprehensive sense involves the knowledge and understanding of the ways of God; and this knowledge implies the power of acting in complete accordance with the will of God. And thus it is that "love is the fulfilling of the law" of God, the enjoyment of perfect liberty, conscious union with God, the inbreathing of the illimitable. "He that dwelleth in love dwelleth in God, and God in him."



CHAPTER VII.

THE LAW OF SIN AND DEATH.

I. THE DOUBLE LAW OF RULE AND RESTRAINT.

LAW is both simple and complex. We speak of it as a primary regulating force, or as a manifold governing power. Law reigns in all combinations of forces, ruling them when in concert, restraining them when in discord. Any combination of forces acts in concert under the control of a superior law, which secures the end it was formed to accomplish. Any combination of forces acts in discord through the usurpation of some inferior law, and such usurpation sooner or later brings the combination into dissolution.

II. INTRUSION OF THE INFERIOR LAW.

In the operation of forces in combination, the action of Law is never wholly suspended. When one law ceases to rule, another comes into operation. An accident, for instance, is brought about by the inferior law, through some inadvertency, overcoming a superior law. A man while walking stumbles, falls, and fractures a

limb: the law of gravitation has overcome the law of progressive motion, has brought him with violence to the ground, and in its action has likewise overcome the principle of adhesion in the bones of the limb.

III. HOW IT OCCURS.

When a higher law ceases to act, the next in order comes into controlling operation. This temporary supremacy of the inferior law may be brought about either suddenly or gradually; and it takes place either through some external or internal defect, by violence or by temptation. It is brought about gradually by the operations of order in one law overcoming another; as, for instance, in the principle of projectile force. In this illustration the momentum of the cannon-ball, as it leaves the gun, seems to have annihilated the law of gravitation. Yet, as the ball moves onward, the latter law gradually overcomes the former, till at length the projectile is brought to the ground, and held there by the force of gravitation. The law of momentum has ceased to act, and the law of gravitation for a time reigns supreme; but subsequently other laws begin to act upon the ball, by the operation of which the metal is reduced to rust and dust, is again released from

the superior power of gravitation, and brought under the laws of chemical change. A similar result takes place under the operation of capillary attraction. When water, by the suction of the pump, is apparently released from the law of gravitation, it immediately begins to seek its proper level under the same law ; and it becomes also exposed to the law of evaporation, by the power of which it again appears to annul the force of gravitation. Similarly, the law of capillary attraction in the plant raises the sap to the highest parts, in apparent opposition to the law of gravitation ; and when the sap spreads over the leaves, it comes under the power of the laws of evaporation and chemical change.

IV. THE INFERIOR LAW DISPLACES THE SUPERIOR LAW.

The same results occur in connection with mechanical action. When the governing law is interfered with, either through accident, external violence, internal defect, or decay, the inferior law takes the control. If the fastening that links a row of railway carriages to the locomotive breaks while the train is ascending an inclined plane, the locomotive may advance, but the carriages, by the force of gravitation, are borne back with increasing speed down the

descent, until the disaster which sooner or later is sure to take place brings other laws into operation. Damage accrues to both by the infringement of Law and by obedience to it, by violence, wear and tear of machinery, dry rot in a vessel at sea, or the like. Whenever then the governing law is so interfered with as to cease its controlling action, the inferior law comes into operation and produces destruction. When the law of life ceases to operate in a plant or an animal, the law of decay immediately supersedes it.

V. A FREE AGENT MAY CHOOSE TO SUBMIT
TO THE INFERIOR LAW.

This usurpation of an inferior law may take place through deliberate choice, as well as through inadvertence. The responsible individual is free in choosing, but not so in securing the results of his own choice. It is his power of choice that constitutes him a free agent. But in the very act of choosing, he brings himself under the operation of the law of harmony or the law of discord. In choosing for God, a man acts under the operation of the law of life; in choosing for self, he brings himself under subjection to the law of sin and death. He dies the death of sin, by banishing

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the Divine life from his soul. When temptation assails a free agent, the Divinely-ruled soul at once dismisses it, in its conscious possession of the power of the law of the Spirit of life; it exults in the consciousness of its victory. But the feebly-influenced soul, or one unpossessed of the Divine life, though it may for a time resist, yet through the increasing power of temptation at length decides for self, and in doing so brings itself under the power of the law of sin and death.

VI. THE INFERIOR LAW MAY BECOME DOMINANT:

These opposite laws act under the power of combination or complexity. In the law of the spirit of life, the filial principle acts in obedience; in the law of sin and death, the selfish principle rules in disobedience. In the action of the spirit under the law of life, the loving son perceives the glory of obedience and gratefully obeys; in the operation of the law of sin and death, the selfish soul questions the wisdom of the injunction, the benignity of the precept, the propriety of the end, and acts in opposition to its sense of duty, and in so doing robs itself of the harmonious operations of its own nature and life, produces in itself a feeling of loss, a

sense of confusion, the pain of conflict. The law of life being disregarded and broken, the law of sin and death begins to reign.

VII. BUT NATURAL LAW IS NOT INFRINGED.

In this calamitous process, there is no infringement of natural law. The inferior law, through internal weakness, overcomes the superior law, and so brings about the dire result. As, in the formation of the parabola, the law of gravitation at length overcomes the momentum, so, in an analogous manner, the law of self overcomes the law of God. The only difference is that in the moral the individual choice intervenes. And in this voluntarily passing from the preservative power of the superior to the destructive dominion of the inferior law, there is the power of self overcoming the inner conviction of duty.

VIII. THE LAW OF DEATH.

Life, for anything we know, might have been created interminable in its action within the body, so as to maintain the organization in an endless existence. Supplied as it is with the power of self-reparation, it might have gone on in unending progression, building up its framework. But whatever life in its essence may be, we find that the body falls to destruction when

the vitality ceases to act. A similar usurpation of an inferior law takes place, as in the formation of the parabola. When life ceases to act in the body, moreover, the inferior laws of chemical change reduce it to dust. So when the Divine law ceases to operate in the free agent, when God no longer rules in the life, self reigns supreme. When truth fails to guide the movements of the mind, error controls it absolutely. When supreme love to God does not unite the soul in conscious communion with the Divine, confusion reigns in the life of the spirit, mind, and body. In the spiritual life, which is incapable of dissolution, unending conflict is the inevitable result of the dethronement of the supreme principle of love to God.

IX. ILLUSTRATION FROM THE FIRST SIN.

The disaster ensuing upon the violation of Divine law is brought about through the infringement of that law. Transgression of the law of the spirit of life creates a way for the action of the law of sin and death. This may be made apparent by a reference to the first sin. The simple gazing on the beauty of the forbidden fruit, taken with the thought of prohibition of its use, produced a desire to taste it ; listening to the suggestion that eating of it

would secure likeness to God in the knowledge of good and evil, strengthened the desire to eat, by appealing to the highest form of human ambition; and thus in proportion as the desire increased, the spirit was in conflict between the sense of duty and the stimulated desire of gratification. Had the first pair, instead of continuing to gaze on the forbidden fruit and listening to the solicitations of the tempter, acted on the conviction that God had told them "thou shalt not eat of it," they would not have come under the fatal power of the law of sin and death. The gazing and the listening were an infringement of the higher law of duty; and the resolve to eat, although it was the deed of free agents, was no less a violation of the law of implicit obedience. The infringement of the laws of human well-being necessarily awoke the action of the inferior law, and so produced strife and disaster. Spiritual conflict, mental discord, physical disease and decay, all began with the first transgression; and these still have, and must continue to have sway, while self, not God, reigns in the soul.

X. THE INFERIOR LAW CANNOT BE DISPLACED.

When the supreme law of any combination loses its hold, it cannot by any effort of its own,

regain the lost dominion; the inferior law steadfastly refuses to yield up its power. When the cannon-ball, for example, is brought to the ground, and held there by the force of gravitation, the law of momentum cannot raise it aloft, and bear it onward in its former course. When water leaves a pump, or when the sap from the trunk of the tree is spread over the leaves, the laws of suction or capillary attraction cannot bring back the water or the sap. When the screw cupola of the railway-train breaks, it cannot repair itself, and reunite the descending carriages to the ascending locomotive. When life leaves the body, the corpse cannot repair its decomposition, and develop anew its organism. When the supreme love of God ceases to reign in the soul, and the love of self takes its place, self cannot dispossess itself of its hold; nor can the soul, by any effort of its own, place again the supreme love of God on its throne, and once more make it the rule of its life.

XI. THE BONDAGE OF SELF.

Man as a fallen being is, and cannot but be, the slave of self. The law of self, which is the law of sin and death, holds him firm in its grasp. The bondage of self is, of all possible conditions of slavery, the hardest. The supremacy of the

law of love to God in conscious rectitude of life is impossible to the selfish. Self admits of no superior, acknowledges no law but its own caprice, no end but its own gratification. Virtue as the true perfection of our being is unknown here, a feeble, faltering effort after it is all that can be seen amongst us. And even if men in the mass were as philanthropic, patriotic, and virtuous as the optimist alleges, these virtues would not make up for the absence of the Divine in the life of man. The eye without light cannot see; the mind without ideas cannot know, the body without the soul cannot live; neither can man without superior love to God, live the Divine life, or realize the true end of his being.

XII. THE INFERIOR LAW MAY DOMINATE
EVEN WHEN MANY GOOD QUALITIES ARE
EXHIBITED.

These statements do not ignore, much less deny, the native instincts of the soul in its yearning after God, its Divine aspirations, its lofty soarings in imagination, its sublime flights of poetic fancy, its generous sentiments, its patriotic longings, its heavenward aims and strenuous efforts, its gentle tenderness in many who have sighed after a better life, and striven

to guide others to the right. But all these are compatible with the suspension of the highest law of man's life, supreme love to God and fellow love to man ; and they may even be varying phases, in which the usurping law of self displays its invidious workings and its unsuspected depths. When once the supreme law of man's life ceases to reign, the subordinate laws seize upon the government, and subject him to their rigorous bondage.



CHAPTER VIII.

HUMAN JUSTICE.

I. HUMAN JUSTICE IS AN IDOL OF THE MIND.

THE idea of justice is an idol of the world's worship. But justice, however it may be regarded as the ideal and obligatory, has no real existence on earth, excepting in the theories of moralists. Philosophers are eloquent in their laudations of it; temples have been raised in its honour; statues embodying its ideal form have attracted the gaze of admiring millions; poets have depicted its loveliness, and anticipated, in their finest strains, its coming universal reign. Yet it would be difficult to name anything regarding which false conceptions are more universally current than with reference to justice.

II. FALSE VIEWS OF IT ARE PREVALENT.

These misconceptions so deeply affect the social well-being and religious life of society, that the views generally entertained of justice imperatively require to be corrected and brought

into accordance with truth. The erroneous conceptions and the false practices arising from them appear all the more marvellous from the fact that justice has filled the thoughts of men in every age and of every section of the race. But this shows only the more clearly how deep is the fall of man, and where the darkening shadows lie thickest.

III. HUMAN JUSTICE NOT ALWAYS POSSIBLE.

Justice, the rendering to every man his due, is not in all things possible to fallen man. Were it so, man would not be inherently sinful. And yet the underlying principle in all civil law, and in every penal enactment, is that justice ought to be done by and to every man in every act and transaction of daily life. The universal conviction is, that men are under the highest obligations, both to God and to each other, to act justly; that the punishment of crime is intrinsically just, and a duty that must not be neglected by society; and this conviction, grounded in the deepest instincts and in harmony with the requirements of all well-being, proves that man is essentially a moral and religious being.

IV. RETALIATION IS NOT JUSTICE :

But, nevertheless, it is a fact that penal inflictions are, as a rule, false in theory and unjust in practice. The just punishment of crime is impossible to selfish and prejudiced mankind. The Mosaic law of retaliation, for instance, "an eye for an eye, and a tooth for a tooth," appears at first sight just and reasonable, and in most conditions of human society is absolutely necessary for the maintenance of order. But wherein lies the justice of such a law? The taking of an eye for an eye or a tooth for a tooth cannot by any possibility be an act of justice, either to the person wronged or to the wrong-doer. It is warranted and necessitated solely by consideration for the protection of society, and is only defensible on the principle that man is bound by the law of self-protection, and can most effectually carry out that law by holding the dread of punishment over wrong-doers. Such, doubtless, was the light in which it was viewed, and the end for which it was enjoined, by Moses, and sanctioned by God.

V. NOR IS EVEN RESTITUTION :

To deprive another of an eye, and then, by

way of recompense or atonement for the evil, to consent or be compelled to lose an eye, is not rendering to justice its due, either as respects the person injured, or society, or the offender himself; it is merely yielding to the necessity existing for protecting the community. But the lost eye is not restored to the loser. Nor does the loss of an eye by the wrong-doer enable him in any way to recompense the individual he has injured or the community he has wronged.

VI. NOR IS PENAL INFLICTION JUSTICE.

And so in all cases of crime. The offender is apprehended, tried, condemned, and punished; but his punishment in no way atones for his crime. His undergoing the penalty does not render justice to the individual injured, nor to society, nor to himself. Neither is he entitled to think himself innocent, nor to look upon himself as standing in relation to society as if he had never offended. He has simply suffered punishment, not rendered reparation, nor restored to himself that confidence amongst his fellows which he had forfeited.

VII. PUNISHMENT RATHER PREVENTS JUSTICE.

A thief wastes or destroys the property he

has stolen. The penalty he pays does not enable him to restore what he has robbed ; nor does he annul the injustice he has done, nor make reparation to the State. The punishment itself inflicts an additional wrong on society, inasmuch as it necessitates the maintenance of the thief during his imprisonment. Nor does the penalty do justice to the thief himself ; it only deprives him of liberty and the opportunity of doing worthier deeds. More : punishment is apt to embitter the feelings and harden the disposition. This holds true of all punishment, whatever may be the crime for which it is inflicted.

VIII. PROOFS OF THIS FROM PENAL INFLICTION
AND WAR.

There is not in the long list of crimes and punishment, a single instance* in which perfect justice can be meted out. It adds to the difficulty that the greatest crimes of men are frequently undetected, and go unpunished ; and even when crime is detected, all the circumstances connected with it cannot be brought clearly to light, and properly dealt with. And if this be so in relation to individual crime, how vast must be the aggregate of injustice done to nations by their mutual desolating

wars! A selfish sovereign or a capricious cabinet rushes into war on the very slightest pretext, or to wrest from a neighbouring state a part of its territory. Justice is trampled on and outraged in the face of the world. War is not justice; punishment is not justice. The sole justification of punishment is the plea of protecting society from injury.

IX. PUNISHMENT IS NEVERTHELESS
NECESSARY.

It may be asked, Is there no justification for parental chastisement, and no value in the feelings of indignation evoked by the perpetration of wrong and injustice, and in the desire to defend justice from the assaults of evil-doing? Is there no reality even in the sense of guilt that impels the repentant evil-doer to do all in his power to avert the anger of Heaven? The reply is, that no objection is raised to the infliction of punishment. The principle of it is involved in man's relations to God and to his fellow-man. It is impossible to sin without incurring the punishment of sin. But it by no means follows that justice is done by the simple infliction of punishment.

X. PARENTAL CHASTISEMENT ALSO NEEDFUL,
BUT IS NOT JUSTICE.

The need of parental discipline is grounded in the relation which the parent holds to the child, and the disposition of the child to do wrong. Every right-minded parent will endeavour to train his child in virtue, and to keep him from doing evil. But still there is room for doubt whether the infliction of punishment is the most efficacious method of parental discipline. It can never awaken gratitude and love in the breast of the child. There is, again, a true nobility in the feeling of indignation awakened by the perpetration of crime; but revenge is not noble, and the punishment, which is the expression of the sense of indignation, is scarcely ever, if at all, just and wise. It never undoes the wrong, never reclaims the wrong-doer.

XI. COMMERCE, LAW, AND LEGISLATION ARE
NOT PERVADED WITH THE PRINCIPLE
OF JUSTICE.

No man is strictly just to himself in his national, his social, or his individual life; no man, consequently, can be strictly just to his fellow-men. The one thing in which he may

be so is the very one in connection with which men are farthest from justice; namely, in pecuniary transactions. To receive from a person a sovereign and to return him the equivalent of twenty shillings is, no doubt, perfectly just; but on the broad scale it may be questioned if there be anything in human life respecting which men are more unjust than in pecuniary dealings. The invention of coin was, for instance, a great benefit to mankind, and yet the greatest tyrant on the face of the earth, and that which inflicts on men the most serious of evils, is money. There is injustice in trade, in commerce, and in the very sanctuary of justice. Law, in numberless instances, is only mere quibbling about forms, in which justice itself is sacrificed. The popular lawyer is not he who endeavours the most earnestly to obtain justice, but he who is believed most likely to gain the suit. Legislatures are not actuated by pure justice in framing enactments; party interests, imperfect knowledge, partial ends, are more or less mixed up with all legislation.

XII. ABSTRACT JUSTICE IS IMPOSSIBLE IN
HUMAN LIFE.

The abstract idea of justice, expressed in

the blindfold statue, holding the balance in equipoise, is the dream of poetry, the fanciful notion of moralists and theologians, a mirage of the imagination, a conception which has no complete realization in experience. A virtuous man, who imagines himself to be perfect in his observance of the moral law, needs only, like the young ruler, to be brought face to face with truth in order to learn the self-denial he requires to undergo before he can embrace truth, in all its purity ; to discover in the light of his own experience that he is not an impartial seeker, ready to do complete justice both to himself and others.

XIII. PENAL CODES ARE A PROOF OF HUMAN
INJUSTICE.

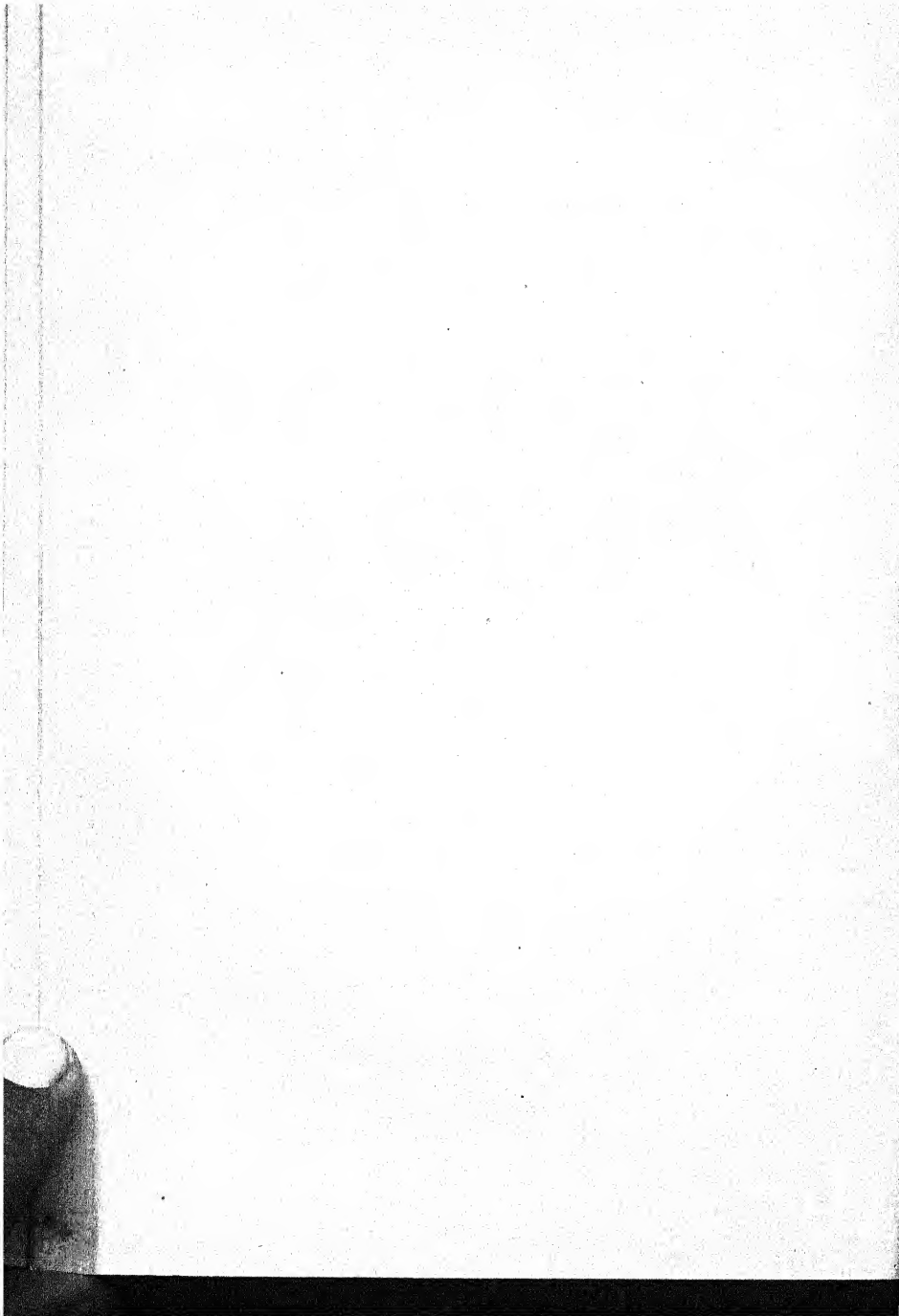
The simple existence of penal codes, proves that men in society are unjust towards each other. Punishments arise from the imperfect condition of society, the need of self-protection from injury, of deterring men from the commission of crime, and the fact that there is no deterrent power to restrain evil-doers. Thus punishment is the necessary basis of the penal code. But all human punishment is more or less one-sided and unjust ; it cannot be impartially dispensed by erring and partial agents.

And punishment has no ennobling elements in it. At best it can only degrade and harden. Its deterrent influence is not always felt, and, when too severe, it rather impels to crime than restrains from it. Even where it does deter, it *fails to restore and elevate*. Hence, with all the vast apparatus of national police, the detective force, the courts of criminal law, judges, prisons, penal establishments, the efforts of reformers and philanthropists, the advance of civilization, and all the refining influences of Christian society, crime appears rather to increase than to diminish, both in extent and enormity. Man's inhumanity to man still makes "countless thousands mourn." The manifest injustice of man in power, in commerce, in trade, leads many reflecting minds to take the pessimist view of human life. But now, if the deterrent and demoralising effects of punishment cannot arrest the progress of crime, or transform the evil-doer into a just and honourable member of society, the question arises, Is there any other mode of dealing with him, that *will* avail to change his inner being and reform his outer life? Clearly, such a transformation of character is possible only by some power that will move the deepest emotions of the heart.

A Moral Being needs Restoration. 99

XIV. A MORAL BEING NEEDS NOT PUNISHMENT
BUT RESTORATION.

Man is a moral being, and by no course of crime, no self-delusion, can he eradicate the essential principles and primary laws of his being.



CHAPTER IX.

DIVINE JUSTICE.

I. GOD EXHIBITS HIS JUSTICE THROUGH LAW.

GOD, in His providential government of the world, does not by arbitrary decrees and compulsion secure justice between man and man. Iniquity prevails. Perfect justice and equity are not found in the dealings of men with each other, or with God. The justice of God is seen through the laws of nature, and in the Divine action on men through the relations they sustain towards Him. In the maintenance of the power of Law, through its operations on those various relations, God displays His justice equally in the manifestations of His goodness and in His manifestations of wrath.

II. ALL POWERS OPERATE IN ACCORDANCE WITH THEIR CONSTITUTION.

Material atoms are endowed with certain essential properties, and are susceptible of definite arrangements as they combine in the constitution of material bodies; and their mutual action

must be in accordance with the relations they sustain in those combinations. The mechanical powers operate in accordance with the constitution of the machine ; physical powers in accordance with the constitution and the condition of health in the body ; vital powers in accordance with the chemical qualities of the atmosphere, the food, the state of the organism ; rational powers in accordance with the qualities of the mind ; spiritual powers in accordance with the dispositions of the heart, the susceptibility of the conscience, the energy of the will.

III. DISCORD IN THE ACTION OF A POWER PRODUCE DEATH.

In the human being, the chemical, mechanical, physical, vital, rational, spiritual powers operate in accordance with their mutual relations to one another. If these are relations of harmony, health and happiness are the result. If the individual acts in accordance with the principles of his being, as revealed in the will of God, he is sure of progressive well-being. If, on the other hand, the various powers hold a relation of mutual discord, and of opposition to the will of God ; if the individual acts in opposition to the laws of his being ; weakness and pain, disease and death, are the inevitable results.

IV. MORAL ACTION ALWAYS HAS ITS EFFECTS :

We are endowed with a power by which we can affect all the relations and conditions of our existence. We can influence the bodily constitution, and affect the health, by the use or disuse of certain chemical, vegetable, and animal substances. We can influence the conditions of the mind, and affect the rational life, by the cultivation or neglect of the intellectual faculties. We can influence the condition of spirit, and affect the conscience, by the dispositions we cherish, the motives we choose, the principles we act upon, the ends we pursue. And our action in all these cases influences our relations to God, to our fellow-men, and to the universe.

V. BUT IS NOT, EVEN WHEN EVIL, NECESSARILY
DESTRUCTIVE OF EXISTENCE.

God displays His government, upholds His laws, exhibits His justice, in the preservation of every property, form, faculty, and function of substance and of life in all their mutual relations and operations. He has created the various powers to act in concord in their mutual relations. In thus sustaining them God displays His approval and delight in His own work. But He has so granted to men the power of

self-government, as to involve the possibility of conflict. Whether the powers have been brought into their existing mutual relations by His immediate action, or through the misused liberty He has vested in His creatures, provision is made for their preservation. God vindicates His power and His justice, even when His law brings the pain which conflicting operation produces in the transgressor. God's approbation and His justice are equally displayed in His sustaining the properties, powers, faculties, and functions of being in harmonious operations, and in securing to those who so preserve them in harmony all the benefits of concordant operations.

VI. IN A COMPLEX BEING BOTH HARMONY
AND DISCORD ARE POSSIBLE :

In the complex being of an individual sustaining different natures of varying relations in unity of personality, one part of the complex nature may exist in harmony of mutual operation, whilst another may be in entire discord. An individual may be in opposition to God and at enmity with his neighbour, whilst the physical, mechanical, and chemical departments of his life are in complete unison with each other. The superficial observer may on this

account question the justice of God, or the reality of His administration. But further investigation will make it apparent that the action of Divine justice, though it may not always be conspicuous, is none the less real. God sustains every principle, power, and life in exact accordance with the relations they sustain, and the manner in which they severally act.

VII. BUT ONLY WHEN GOD IS SUPREME CAN
THERE BE HAPPINESS.

The conditions of the constituted well-being of humanity are that God should dwell in man, so as to influence and guide his spiritual life; that the spiritual life should rule the intellectual life; that the rational life should govern the physical, mechanical, and chemical actions of existence; so that entire harmony may be secured in all the dignity and blessedness of conscious fellowship with God. The result would be a realized heaven in the soul. But the constitution of humanity also admits of the possibility of man's separating himself from God, and by choosing the selfish instead of the Divine life, bring himself into a condition of discord, suffering, and death. By acting on the principles of supreme love of self, our nature is brought into discordant

relations with God, with itself, and all external being—into a conflict of the spiritual, rational, physical, and vital existence. In other words, it is brought under the power of the law of sin and death.

VIII. EVEN IN REBELLION AGAINST HIMSELF
GOD'S PRESERVING POWER ACTS :

The lower animals possess the power of destroying one another in mutual strife. Evil men possess the power of living together in envy, hatred, malice, conscious guilt. The laws of God equally sustain the faculties of both, even while they bite and devour one another. Wickedness thus secures to itself the realization of its own misdeeds and the consciousness that punishes it for its iniquities. The complex being at one and the same time may live in the consciousness of physical discord and of spiritual harmony, or in physical harmony and spiritual discord. Men in society may live at one and the same time in a state of social peace and of national war. Nations may confront each other in deadly conflict, or they may if they choose live at peace ; individuals may choose to live in selfishness and ungodliness, or to conform their lives to the Divine will ; but in all conditions, under the action of

all principles and motives, God sustains the properties, powers, faculties of the nature He has created. He secures that its properties shall in their several operations work out their own legitimate results, and shall thus reward or punish even "according to their deeds."

IX. BUT ALWAYS MAINTAINS HIS JUSTICE.

The penalties of transgressing the laws of well-being, then, are disturbed relations, a conflicting life, loss of consciousness of the Divine, loss of peace, the conviction of guilt, disease, poverty, disappointment, distress, despair, remorse. The vivid sense of all these would be the constant conditions of humanity, but that God in His long-suffering restrains the operations of His penal judgments. Though it is the legitimate, it is not the ultimate design of God's dealings with man. The complex nature of man subserves this merciful dealing, inasmuch as it admits of the one existence being in harmony, whilst the other may be in a state of conflict. The harmonious operation in the one case counteracts the conflicts in the other. Thus suffering is mitigated and made endurable. But in all this God ever maintains the equity of His rule and the rectitude of His government.

X. MAN HAS POWER TO CHOOSE WHICH LAW
HE WILL OBEY.

Man lives or dies in his consciousness alone. All being, whether internal or external, is to him what his consciousness realizes it to be. He is influenced from without through this faculty, and by it he knows himself. If under temptation he wavers between God and self, he is conscious of defect, just in the degree that he yields. If he overcomes the temptation, he has a feeling of victory and of true greatness. It is in and through this consciousness of being in harmony and fellowship with God, that God rewards him with His favour, and the smile of His love. It is in the opposite consciousness that he feels the full sense of his own degradation. In clinging to God, he obeys the supreme law of his life; in departing from God, he brings himself under the law of sin and death.

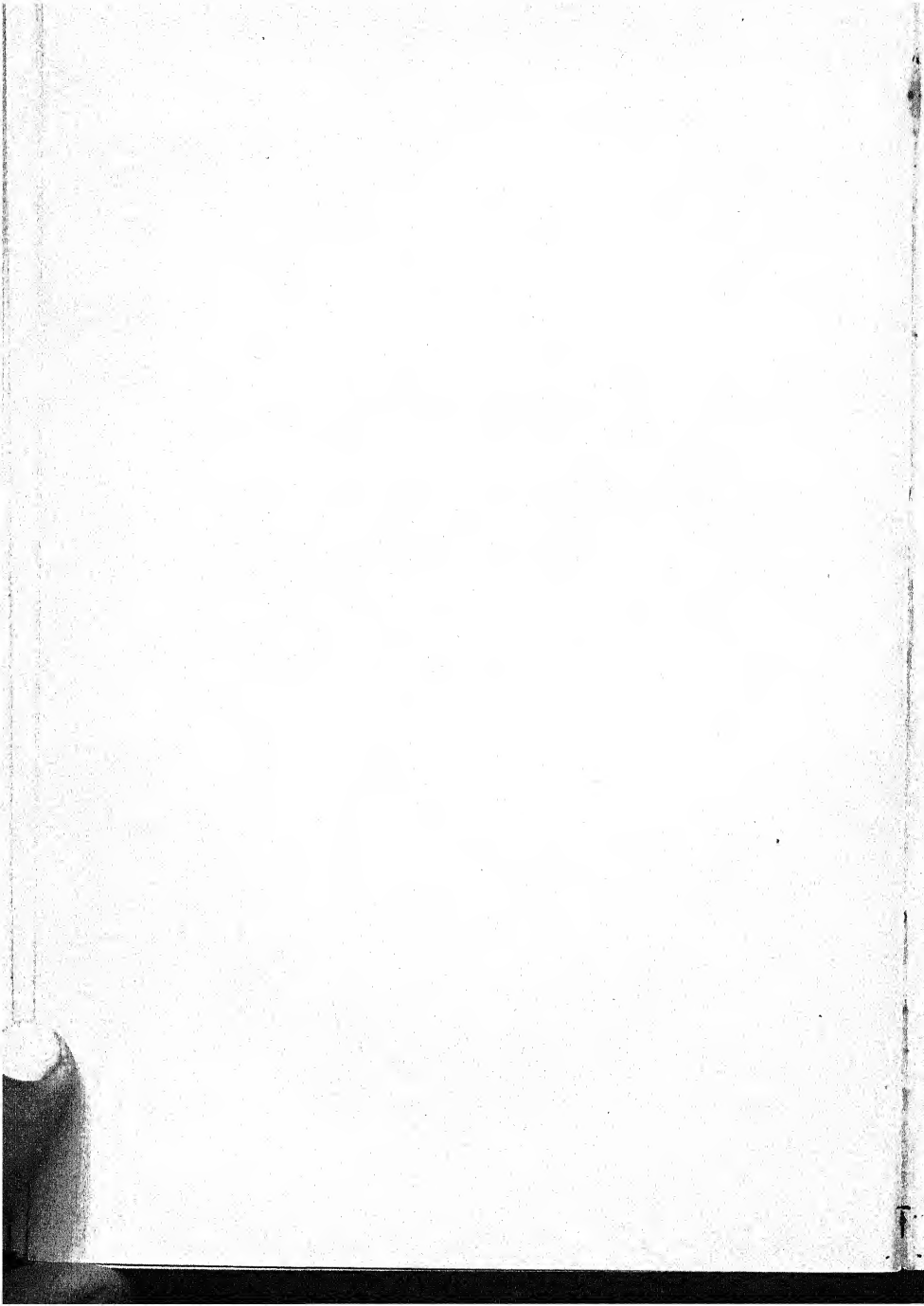
XI. PROCESS OF MORAL ACTION.

When the power of the inferior law becomes predominant, disturbance begins in the inner movements of the spirit, extends throughout all the relations of being, and all the operations of life, until at length the perishable elements

of being expire in death. The loss of the consciousness of God's presence, of the sense of right, the true, the good, the sublime, the blissful, brings with it a feeling of unworthiness, of wrong, restlessness, suffering, and a downward direction of the life. God thus maintains the strictness of His justice, rewarding or punishing men in accordance with their deeds.

XII. RIGHT MORAL ACTION IS ENFORCED BY
SANCTION.

But God, although He permits, in no way encourages wrong, yet, by creating man a free agent, gave him the power to do wrong; but at the same time bound him by every moral restraint against wrong-doing. The supreme law of life was guarded by the fear of wrong, the sense of unworthiness, the dread of suffering, the dislike of death; whilst its observance was allied with the conscious delight springing from supreme love to himself, to all that is right, true, good, sublime, blissful, worthy of man's higher nature, powers, and life.



CHAPTER X.

MERCY AND JUSTICE.

I. MERCY AND JUSTICE IN CONFLICT.

AMONGST members of a fallen race there is need of forbearance and mercy in their dealings with one another; but these are not compatible with the maintenance of rigorous justice. Mercy is favour shown to the undeserving. If it were bestowed indiscriminately upon all evil-doers, unrighteousness would prevail. If rigorous justice dictated what degree of mercy is merited in any case, there would be no mercy at all. To exhibit mercy and yet maintain the demands of justice, is only possible through self-sacrifice restoring the harmony of the disturbed relations, and renewing the life of satisfying intercourse. Now selfishness will not consent to undergo the sacrifice necessary, nor can unconditional mercy restore the disturbed harmony or renew the suspended life.

II. MERCY SET JUSTICE ASIDE.

When mercy is shown to a malefactor by an earthly sovereign, there is no necessary act of

self-sacrifice involved, no renewal of disturbed relations between the rebel and himself. Hence mercy cannot be shown in accordance with the requirements of justice. A sovereign may, for example, in a case of rebellion against his authority, select the ringleaders for execution and pardon the others. A magistrate may be moved by feelings of compassion towards an offender and so pass a light sentence on him ; or he may of several offenders punish one more guilty, and let the rest go free. But neither of these acts is dispensing mercy in accordance with the demands of justice. An employer may discover some general misconduct among his workmen, and instead of summarily dismissing them, he may merely warn and pardon them ; or a landlord may find that his tenants are unable to pay him the whole of the rent due, and may consent to take such part of it as the tenant can pay, and remit the rest ; or a schoolmaster may observe inattention in some of his pupils, and may overlook it ; or a benevolent man, moved by compassion, may give all his goods to relieve the poor ; or a parent, by forbearance towards an erring child, may win him to repentance, and so restore the interrupted intercourse between them. But in none of these cases is there, strictly speaking, an exhibition of mercy in

accordance with rigorous and impartial justice. It is needful to note carefully wherein consists human inability to reconcile the conflicting claims of justice and mercy, in order that we may clearly understand the grounds on which God shows mercy, while at the same time He maintains His justice, in His dealings with mankind. Selfishness, as was shown, cannot submit to self-sacrifice, and man at most can only show mercy to an offender at the expense of society, which justice forbids him to do. No man has justifiable grounds for acting mercifully to one and unmercifully to others. Kindly disposition, generous purpose, affectionate feelings, all these are excellent and praiseworthy, but they are not impartial justice. By showing mercy to some offenders, is there not a limitation of the means of mercy for all? By the bestowal of bounty even to the most deserving, is there necessarily any raising of the recipients into the love of justice, or any enabling them to help themselves? And are exhibitions of generosity and kindness invariably displays of self-sacrifice? In other words, does either mercy or the loving-kindness of man in any single case re-establish the disturbed harmony of the relations of human life, and restore the interrupted satisfactory intercourse of society?

III. JUSTICE CANNOT POSSIBLY BE DONE BY
MAN.

Let it be observed that no question is here raised of the right to cherish a benevolent disposition, and to act generously towards others ; the contention is that man, even in his very best endeavour, does not act on the simple dictates of justice. His inability to follow those dictates arises out of conflicting relations, his varying interests, his selfishness. From selfishness springs the disturbed relations of his life ; they are the inevitable results of his violation of the primary laws of his well-being. As a fallen being, he cannot do the right ; as a selfish being, he cannot choose but to do the wrong. Even when he acts from noble and generous motives, he fails to maintain the claims of justice.

IV. NEVERTHELESS, HE IS BOUND TO AIM AT
JUSTICE :

But neither is he on that account to cease to aim to do justly. Reflection on the conscious intention to do what is known to be wrong reveals the original principle, the higher nature, the innate law of rectitude, the indestructible rule and permanent requirement of well-being. We cannot do what we know to be wrong, or

become indifferent to what we know to be right, without violating the deeper convictions within, and disturbing the foundation principles of our being. On the other hand, by doing what we know to be right, we perceive that the underlying, indestructible principles of our nature instruct us that we are formed to act thus in every concern of life. Failure or imperfection in carrying right resolutions into action are no justification for ceasing to cherish such resolutions ; nor does it sanction the doing of what we know to be wrong. The deepest convictions of the soul teach us that we are bound by the highest obligations to do the right under all circumstances, and the conditions of the well-being of society enforce the obligation. Only by acting rightly can we realize the advantages and the blessings of existence.

V. ALL THE MORE, INDEED, ON ACCOUNT OF
HIS INABILITY.

A man in sickness does not enjoy the vigour and comfort arising from harmony in the operations of the vital faculties ; but is the consciousness of sickness a sufficient reason for disregarding the laws of health ? Every sane man knows something of, and acts upon—so far as he understands them—the principles of phy-

sical well-being ; and sickness but increases the desire to comprehend and act more fully on those principles. The benefits of health can only be secured by compliance with the conditions of health. Were men wise, they would act on similar principles in regard to their social and spiritual well-being.

VI. MAN'S TRUE WISDOM IS TO WORK FOR
GOD'S RIGHTEOUSNESS.

Although legislation is in no case perfect, nor impartial justice ever strictly attained, nor punishment dispensed with absolute equity, the endeavour to legislate correctly, to act justly, to punish equitably, must never be foregone. The opposite course would only tend to introduce anarchy and abounding iniquity into all human society. The world would become a pandemonium. Legislation is necessary, justice must be dispensed, crime must be punished, even though punishment may never reclaim the criminal, nor elevate the social condition. Legislators must not, however, forget that they are responsible for the full amount of the wrong they entail upon society. An ignorant physician, if called in, impedes, and does not expedite, the patient's restoration to health, however much the patient may long after restoration. This simple fact

Wisdom to Work for God's Righteousness. 117

of every-day experience, duly considered, would make men desirous of yielding themselves to, and co-operating with, that righteousness which shows us how God can be "just and yet the Justifier of the ungodly." They would realize to themselves how it is that "grace reigns *through righteousness* unto eternal life." And this knowledge would teach them how "to do justly, to love mercy, and to walk humbly with their God."



CHAPTER XI.

RECOVERY FROM THE LAW OF SIN AND DEATH.

I. THE PROCESS OF TRANSGRESSION.

By transgressing the law of life, the sinner brings himself under the law of sin and death. This is the inevitable operation of the principle, that whenever a supreme law ceases to act, an inferior law takes its place. We have seen how the influence of temptation leads to the violation of the primary law of well-being ; let us (as the point is one of great importance) endeavour to trace the process of downfall somewhat more fully. When temptation first assails man, it moves, so to speak, the surface of the soul by awakening a feeble desire : the desire, in proportion as the forbidden object is gazed upon by the outer or the inner eye, becomes stronger ; for a time he hesitates and wavers between gratification and obedience ; and if the temptation be not repelled, the desire increases, and the resolution is formed to gratify it. Every

child is familiar with this process. Now, in thus wrongly desiring, and acting on the desire, the sinner loses his hold on the Divine,—separates himself from God. The resolution to close in with the temptation awakens a conscious feeling of unworthiness, a sense of shame; and this feeling is followed by a sense of self-degradation, an inner struggle, and an outer conflict. He next endeavours to persuade himself that he could not help doing what he has done; but the attempt is unsuccessful. Conscience will not suffer him to rest in the conviction that he acted under irresistible compulsion. He cannot deny what he has done, nor restore the lost harmony of his nature, by undoing his act. He cannot re-enthroned God in his heart. He cannot arrest the operation of the inferior law of his being, nor re-establish the supremacy of the superior law. He finds himself involved in conflict, which at every attempt to escape from it only becomes the more intense.

II. WHAT CONSCIOUSNESS OF GUILT IS.

To surmount this painful consciousness, to gain oblivion of his transgression, he engrosses himself with things of sense, inquires into nature's operations, speculates on the possibility

of attaining happiness through forgetfulness of the spiritual and Divine. The strife of nature within leads to conflict without. The love of God being no longer the supreme law of life, self reigns supreme. But it happens that there are many others around him, equally pursuing selfish aims, and the conflict of opposing interests results. Hence arise social antagonisms, national wars, political factions, family jealousies, personal envyings. These conflicts of the inner nature and the outer life—the inability to satisfy self with temporal and transient objects of pursuit, leads in some cases to asceticism, penitential sacrifice, and the like. To unburden the soul of its distress, to bribe God to be propitious, is the aim in all this, but the issue is a still more painful feeling of utter helplessness to secure peace and inward satisfaction. In the conscious presence of Eternal Holiness and Justice, the sinner trembles whilst he yields all the more to the power of selfishness, and sinks still deeper in sin. Yet, man having still to exist in the physical, social, family, and individual life, he endeavours to make the best of his condition. He must regulate his life in accordance with human law ; execute penalties of crime on transgressors ; engage in many enterprises ; support his own life and the lives

of those dependent on him. He must promote art, literature, science, philosophy, help the poor, protect the weak, encourage civilization. But selfishness still ruling, he cannot act with perfect justice even in the ordinary transactions of daily life. Now the rule of selfishness, as we have seen, is the inevitable outcome of transgression of the superior law of life. Disobedience banishes God from the heart and enthrones self. Thus selfishness becomes the dominant principle and motive of every action.

III. THE QUALITY OF MORAL LIFE IS UNCHANGEABLE.

The fundamental principle, or inner power in the development of life, determines the quality of that life. Two grains of wheat thrown on a rock wither and perish : but if one of them be placed in good soil, moistened with the rain, warmed and fructified by the sun, it will spring up and reach the full corn in the ear. If the other be thrown into a poor soil, imperfectly moistened, scantily fructified by the sun, it will certainly spring up, but only in a sickly and worthless growth. If one grain be of barley and the other of wheat, no cultivation will cause wheat to spring from the first or barley from the other. Each bears "after its kind," or

inmost principle of life. The luxuriant or stunted growth, in either case, will depend on climatic and other conditions, but the nature of the grain will always be constant. In a similar way, although external circumstances influence and modify the quality of individual life, they cannot alter the essential character of the life itself. The bondsman to self can only produce selfish actions, and his struggles after happiness are always dominated by the power of the law of sin and death.

IV. A WORLD IN REBELLION IS WITHOUT GOD.

These conclusions expose the fallacy raised to deny the intuitive belief in the being of God, and the assertion that the primal instincts point, not to a benevolent Supreme Creator, but to the existence of numerous evil agencies. Great stress is laid on the dread of evil spirits felt by savages, but even that dread proves an instinctive belief in the existence of a God of infinite justice. A fallen being feels terror in the conscious presence of Immaculate Purity. The transgressor must tremble at the idea of a Holy Avenger of guilt. The advocates of the doctrine of evolution, eager as they are to follow the process of development in nature, do not perceive, and will not admit, that the study of

nature under the disturbed conditions, resulting from transgression of the higher laws, ("the world without God,") prevents their apprehending the true order and beauty of the original state of nature, ascertaining with accuracy its true functional operations, and much less beholding its sublime grandeur in its microcosm, man,—once radiant in the image of God. Having withdrawn Himself from communion with man because of his rebellions, God cannot be found in the heart of man, or viewed in the experience of human life.

V. EVILS OF CONFOUNDING CHRISTIANITY
WITH SPURIOUS ECCLESIASTICISM.

The philosophers of the last century, overlooking the differences between genuine Christianity and a spurious ecclesiasticism—between faith and superstition—between monkish pietism and enlightened belief in God—poured scorn and ridicule on the Divine system, and its Founder. They did not perceive that in so doing they were supplying the ignorant multitude with weapons fitted to accomplish a dreadful, sanguinary revolution. The devotees of material science in our own day, in their zealous devotion to the progress of knowledge, are equally blind to the fact, that, in their avowed

opposition to belief; in their dissemination of their materialistic views of Nature; in their open opposition to Christianity, they are scattering firebrands which may one day kindle a still fiercer conflagration in European society than was lighted up by the revolutionists in France nearly a century ago. The multitude will not now, any more than they did then, care for the difference between a superstitious ecclesiasticism and pure Christianity. Christ is no more seen in a superstitious ecclesiasticism than God is seen in a fallen humanity.

VI. CHRISTIAN PERFECTIION.

The measureless gulf between the finite and the infinite, can never be spanned by the creature. The finite can never become conscious in itself of an underived, self-sufficing, self-satisfying existence,—can never in itself realize Omnipresence, Omniscience, Omnipotence. Even the unfallen finite being can never “by searching find out the Almighty unto perfection,” much less can the fallen finite being. Nor can such a being create for itself supernatural manifestation of the Divine, by means of which it may ascend to God, hold fellowship with Him, and in His light contemplate creation and man’s world as both *might* have been, and as they are; and least

of all can man, by an act of Divine self-sacrifice, create the power by which creation and the world may become all they are capable of becoming. Man "sold under sin" is in himself helpless as to all that concerns his own true well-being. He may descend, but he cannot of himself leave the downward path and mount aloft into the regions of the infinite and Divine. But while he cannot restore, of himself, the lost image of God, or create the capacity for the Divine indwelling, he yet may, notwithstanding his fall, be conscious of a more or less clear instinctive belief in the being of God. He is the subject of an indestructible longing after the infinite and eternal. By a restored unity of spirit, mind, and life, he becomes conscious of the indwelling of God, and a partaker with God of union in love. This is the true pantheism which the human heart craves after; hence its restlessness to burst the bonds of the finite and the limits of the temporal. A pantheism widely differing from that to which the mere believer in nature clings!

VII. THE POINT OF RECONCILIATION OF SCIENCE AND FAITH.

What is really needed for the progress of the race in well-being is not a denial of the facts of

nature, or of the experience of human life. There must be a frank acknowledgment of these ; and of the light of truth which enables the student, calmly investigating nature in her relation to man, to gain a perception of the inner harmony of science and faith. More comprehensive knowledge will show, that the apparent contradictions between these two great guides of human life are not existent in the relations of being, but in the misconceptions of fallen man,—in the disordered, not in the truly healthful experiences of human life.



CHAPTER XII.

MERCY AND LAW.

I. LAW OF HARMONY AND OF DISCORD.

LAW embedded in the constitution and operating in the harmony of life differs from law embedded in the constitution and operating in the discord of life. The one acts immediately, the other mediately. The first is implanted at creation to secure the concord of the life, the second is imposed by disobedience. The one, in its high region of operation, is spiritual, and is realized in the consciousness of freedom; the other, in its lower region, is constitutional, and is realized in its restraining operation as conscious bondage. Power, wisdom, and goodness are discerned in the constitutional movements of harmony; wrath is disclosed in the conflict of the discordant nature, when the inferior law becomes dominant through the cessation of the supreme law.

II. MERCY CANNOT BE REVEALED BY LAW.

Mercy may be manifested in accordance with law, but it cannot be revealed by law. To introduce a principle of mercy in the moral constitution, even were it possible, would be suicidal to all moral action or to spiritual life. The *vis medicatrix* in the physical organism would not correspond to such a principle in the psychological nature. Mercy must of necessity be a power coming in aid of discordant nature, so as to restore the lost harmony of relation and of life. It must be a power which secures from internal conflict, raising the soul out of the consciousness of a disordered life into fellowship with the Divine, and filial communion with God.

III. A LAW OF RESTRAINT IS NECESSARY:

Hence, as St. Paul states, the law (signifying by the term both the penal code of Judaism and the subordinate laws of nature) "was not made for the righteous man, but for the lawless and disobedient." It is held over the head and embodied in the constitution of the evil-doer, not for reclamation, but for restraint. "The law entered that sin might abound;" and, it is added, "if righteousness came by the law then is Christ dead in vain." Illustrating the impotency of law to save, the apostle asks in

another place, "he that ministereth to you the Spirit and worketh miracles among you, doeth he it by the works of the law or by the hearing of faith? Wherefore then serveth the law? It was added because of transgression." Elsewhere he says, "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death; for what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit." The principle of St. Paul's teaching here clearly is, that the restraint which is necessary to keep the depraved nature in order is unknown in the holy life and in the right action of free agency, and is utterly unable to reclaim the sinner. This teaching leads to the perception of a profound truth. His deep insight into human nature made him perceive that vice must be restrained by law, crime repressed by the vigorous execution of penalty; but that, while the form of justice is maintained in the enforcement of law, the transgressor can never be brought to the love and practice of virtue by the infliction of the penal sentence. This truth legislators and reformers have never

yet fully learned. The principle of restraint must of necessity be embedded in the very constitution of fallible beings, and so fixed there as to come into action when they fall into sin, to check the gratification of vicious inclination, and to curb the force of selfishness. But beyond this, a law of restraint cannot operate.

IV. BUT RESTRAINT DOES NOT ERADICATE SELFISHNESS.

The principle of restraint thus viewed strikingly displays the wisdom and goodness of the Creator. To have created fallible beings without implanting in them such a principle, would have been to *plan a pandemonium*. If mankind be so evil in spite of many restraints, what would man have become without any at all? The instinct of justice, which awakens the desire of vengeance against crime, is itself a proof that the principles of moral life are deeply lodged in the constitution of human nature. But while restraint deters from the commission of crime, it can never eradicate from the breast of the transgressor the selfishness which leads to it. As well attempt to restrain the eruptions of Etna, or chain the ocean waves, or bind the tempest, as try to repress the passions of the human heart by the mere force of restraint.

V. THIS TRUTH IS A PRACTICAL ONE OF
GREAT IMPORTANCE.

This fact, that restraint can never reclaim the transgressor, ought always to be kept in view by legislators, by magistrates and judges in passing sentences, and by all who are entrusted with the enforcement of legal penalties. Philanthropists, moralists, and reformers should likewise recognise and act upon it. Never can it be too deeply impressed on the general intelligence of man, that reformation by law alone is an utter impossibility alike with man and with God.

VI. TO OBTAIN FREEDOM FROM THE LAW OF
RESTRAINT IS IMPOSSIBLE.

Nor can the sinner free himself from the restraints of Law. In proportion as he sinks in guilt, he necessarily becomes more and more conscious of the iron grasp which Law has upon him. He feels the terrible pressure, the weight, the heavy burden; and the more he struggles against it, the more clearly he apprehends that he but labours in vain. By repeated acts of disobedience he has made himself the slave of Law. He cannot by any effort of his own rise superior to the bondage that holds him down. In order to free himself, he would first require to alter

his relation to the Power which has imposed the restraint, and this he never can do. Restraint is always galling to him who feels its power; he must ever struggle to rid himself of it; and he must ever struggle in vain. Herein lies the true explanation of the restlessness of the fallen spirit.

VII. ONLY THE POWER WHICH IMPOSED THE
LAW CAN REMOVE IT.

He alone who imposes the restraint can deliver from its bondage; and he can do this only by undoing that which imposes the restraint. The process of release must be strictly in accordance with the nature acted on and with his own. There must be no compromise. No other power, principle, or influence whatsoever can meet the necessity of fallen man, permanently improve the race, and secure its perpetual well-being, except a power that lifts a man above the restraints of Law and brings him into a condition of conscious rectitude of will and of motive. The same power must bind his heart in supreme love to God and fellow-love to man. This truth exposes the worthlessness of all merely moral teaching to secure its object,—of all purely æsthetic sermonising to correct and save the soul.

VIII. LAW OPERATES IN JUSTICE, NEVER IN
MERCY.

Law can only develop and restrain. In its harmonious working it develops the principle of life in securing its fellowship and enjoyment. In its restraining action it checks the erring in their downward course, holds them back from going on in wickedness. But Law can never change the dispositions of the heart, or revolutionize the ruling principles of the life. Law operates in justice alone, never in mercy.

CHAPTER XIII.

MERCY AND SACRIFICE.

I. MERCY IS FIRST SHOWN IN SELF-SACRIFICE.

MERCY is the bestowal of favour; but on whom is the favour bestowed? Not on the innocent or the perfect, but on the unworthy and undeserving. The highest bestowment of such favour must not be partial or momentary; but adequate at once to the emergencies of the undeserving and worthy of the benefactor. Only through the self-sacrifice of the generous benefactor does it become possible.

II. MERCY DIFFERS FROM FAVOUR.

Merciful favour cannot be conferred by equals on equals, nor on the perfect or innocent, who do not stand in need of it. Mercy is an act of condescension done by a superior to an inferior. Favour may be conferred by one friend on another, by a physician on a patient, by a parent on a child, by a sovereign on a subject; but in all cases the idea of inequality or

of inferiority is involved in the bestowal. It may likewise be shown to the deserving. A worthy person may merit favour; but mercy can be bestowed on the undeserving alone. If favour be merited, its bestowal is an act of justice, not of mercy. A child merits reward, a subject wins some high distinction: but neither the giver nor receiver thinks of the reward as mercy. Nor can mercy be shown to the contemptuous and scornful. For these there may be long-suffering, but not mercy.

III. IT IS SELF-SACRIFICE ALONE.

How, then, is mercy to be shown to the rebellious? It can only be through self-sacrifice on the part of the benefactor. In order to subdue the enmity of the rebellious, the sovereign must, before their view, display a self-sacrificing devotion to their well-being. He must meet their opposition with love, by suffering in their behalf. Thus he may hope to overcome their enmity and ingratitude, bind them to him in love, and admiration, readjust the disturbed relations, restore the harmony of life, and enable them to enjoy fellowship with himself. But nothing short of an act of self-sacrifice on his part will accomplish all this.

IV. THUS ALONE CAN A REBEL BE BROUGHT
TO OWN HIS REBELLION.

The rebel hates and is jealous of his sovereign, and traces all his wrong and suffering to his misgovernment. To overthrow his oppression is the object of his rebellion. He not alone counts his sovereign a tyrant, but he dreads him as watching for an opportunity to punish him. He scrutinizes every act of the sovereign with jealousy, considers him actuated by injustice, and on that account hates him the more. Nothing short of a clear and unmistakable exhibition of the sovereign's love to him, his desire of reconciliation, and his readiness to pardon, can lead the rebel to realize his position. If the sovereign, by such an exhibition, gives a proof that cannot be mistaken of his devotion to the rebel's well-being, and shows that instead of tyrannizing over him he does all in his power to secure his happiness, the rebel may be persuaded of the wickedness of his rebellion. He may be brought to deep and sincere regret, to repent and turn from his evil ways, and betake himself to a life of loyalty and obedience.

V. TO SHOW MERCY, GOD HIMSELF MUST
DESCEND INTO THE SINNER'S SPIRIT.

If the Divine is to reign in the spirit for its

peace and progress in the higher life, God Himself must descend into the spirit in such a way as will not arouse enmity, but calm apprehension, quicken the love of the Divine in the spirit, and draw it onwards to holiness. Only thus can mercy be made compatible with the maintenance of justice on the part of God. Only thus can law reign as effectually through the bestowal of mercy as through the infliction of penalty, in the infusion of grace as in the display of justice.

VI. FALLEN MAN NEEDED SUCH A DESCENT
OF THE CREATOR.

God, the loving, merciful, self-sacrificing One, might come down to man with a quickening and reconciling power in the form of a loving, gracious, self-denying life, and lay it down in suffering on behalf of the rebel race. The "light of life," the "law of life," the "word of life," the "way of life," the "law of liberty," the "law of righteousness," the "law of faith," the "power of God unto salvation," the "power of an endless life," all would be manifested in that one act of supreme condescension. The great need of fallen man was just such a light of life, a law of life, a power of life, a power of God unto salvation, a power that could fire the

human spirit with the love of God, and with zeal for the universal well-being of His creation.

VII. A SUPERNATURAL DISPLAY OF DIVINE
SELF-SACRIFICE WAS THAT DESCENT :

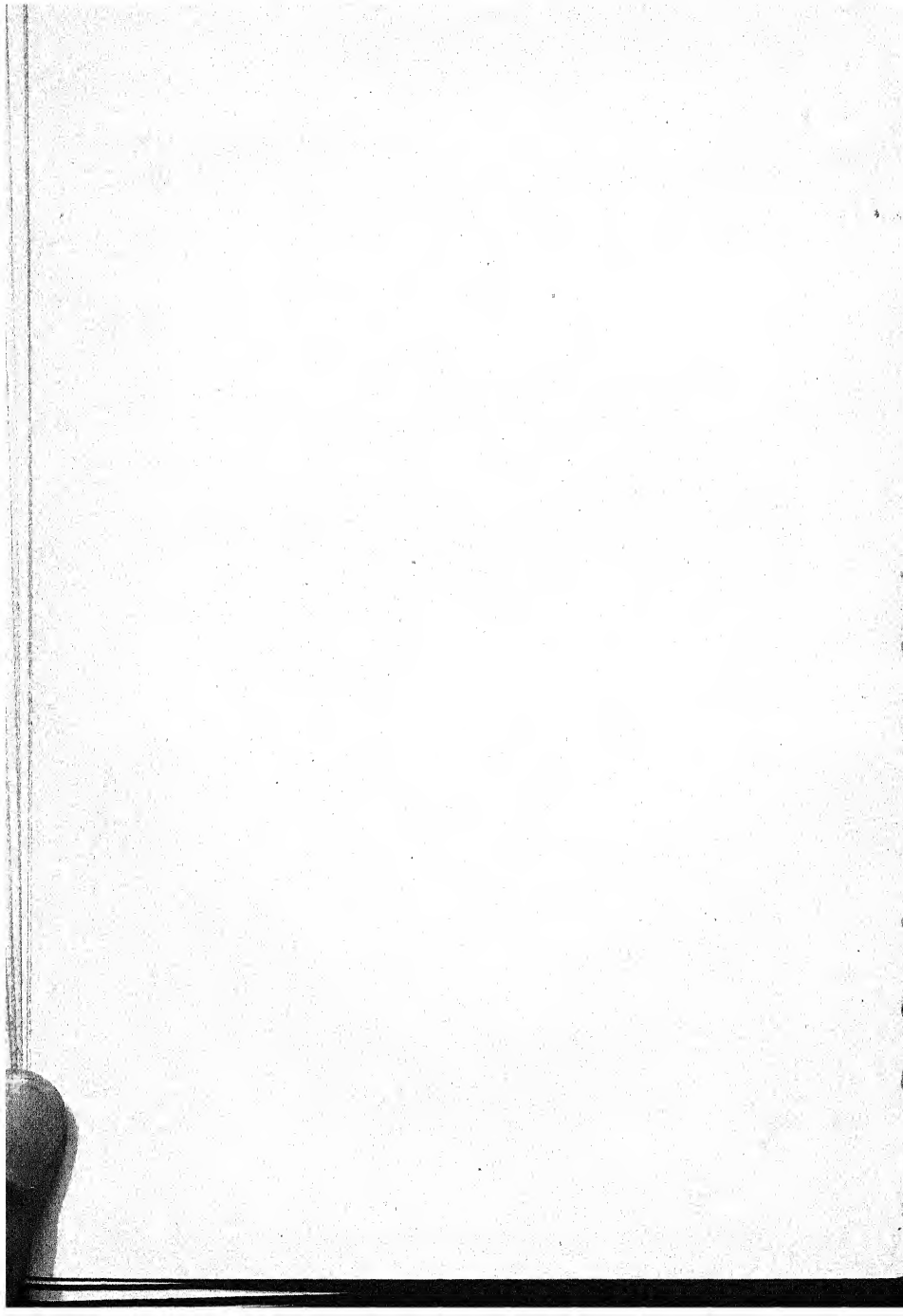
But in order to create this power, to shed this light, to quicken with this new life, it was needful that the Godhead should descend to earth, not in the unveiled manifestation of its majesty, launching as on Sinai the thunders of the Law ; nor in the display of wrath, inflicting on transgressors the penalties of violated law ; but in the revelation of mercy, appearing in the nature of man, and submitting for a time to the power of the law. It was only by God's appearing before the world's gaze in the aspect of bleeding love, in the agony of self-sacrificing devotion, appealing to the facts of man's rebellion, and by the crowning illustration of diabolical hatred exhibited in the crucifixion on Calvary, that the world could learn the true nature of God's grace, could be induced to avoid the tremendous consequences of rejecting His offered mercy ; be drawn into harmonious relation and fellowship with Himself, and regain the power of living in obedience to His law. This manifestation must be supernatural throughout. A higher display of nature's powers and possibilities in the fullest

beauty of their harmonious operations would only have given a lovelier display of the Cosmos. How unavailing such a display would be to melt the rebellious heart of man, or draw him back to fellowship with God! It would but have absorbed him the more in the creature to the neglect of the Creator. Nor could God come in a manifestation of His wrath, for that would only intensify man's consciousness of guilt, arouse his aversion to God, and remove him farther from the Divine; increase his misery, involve him in remorse and despair. A supernatural manifestation of grace, therefore, was the only possible way to draw man to God in love and gratitude. A display of justice merely would not have displayed mercy. A display of mercy without atonement would have overthrown justice. But the self-sacrifice of incarnate Love manifested mercy and justice in one. "God magnified the law, and made it honourable," at the same time that he bestowed His grace on its violators.

VIII. AND THUS MERCY AND JUSTICE ARE
RECONCILED.

That God could have come to fallen man in mercy merely, apart from the maintenance of justice, is inconceivable. Mercy, as has been

shown, can be shown only to the fallen, and mercy to the fallen is possible only through the maintenance of justice by the operation of Law in the self-sacrifice of the law-giver. This is the deep truth that never "entered into the heart of man to conceive," but which is revealed to finite intelligence in the mission of the Son of God. The selfish heart and rebellious spirit of humanity could only be drawn out of its jealous enmity into filial love of the Father by a supernatural manifestation of His "manifold wisdom" working out through His voluntary self-sacrifice, His gracious purpose of saving man by the incarnation, life, death, resurrection, and ascension of His Son, and in the descent and quickening power of His Spirit. God comes to man in the display of His mercy, while at the same time He upholds His holy law inflexibly preserved in justice.



CHAPTER XIV.

THE DIVINE MANIFESTATION TO FALLEN MAN.

I. A DISPLAY OF THE SELF-SACRIFICING LOVE OF GOD WOULD WIN BACK REBELLIOUS MAN :

A REALM of light, a law of love, a power of God to draw men into the Divine life, were the urgent wants of humanity. The Son of man felt this truth. He "who knew what was in man," knew that the world needed a higher and more striking manifestation of the love of God than the creation afforded, and to exhibit such a manifestation was the purpose of His life and death. He saw that if man was ever to be released from the bondage of selfishness and raised to the enjoyments of self-sacrificing love, the self-sacrificing love of God must be exhibited to him *in action*. The rebellious spirit might be subdued, the selfish heart made to glow with filial love to God, by a gracious display of supreme condescension on the part of the Godhead.

II. BY SUBDUING HIS ENMITY.

By stooping to bear in His own Person the full exhibition of human enmity to the Divine, embodied in human form, that the enmity itself might be subdued.

III. THIS WAS CHRIST'S FINAL REVELATION.

To reveal this momentous truth gently to the minds of His disciples was the object of Christ's last conversation with His disciples. The time was come when it behoved Him, by one deed of stupendous devotedness to the glory of God in promoting the good of man, to open up to universal intelligence a new form of Divine manifestation, a new work to human contemplation. His pregnant words were : " Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone : but if it die, it bringeth forth much fruit." " And I, if I be lifted up from the earth, will draw all men unto Me." " Now is My spirit troubled, and what shall I say ? Father, save Me from this hour : but for this cause came I unto this hour." " This is the hour and the power of darkness." " The prince of this world cometh, and hath nothing in Me." " Nevertheless, I tell you the truth ; It is expedient for you that I go away : for

if I go not away, the Comforter will not come unto you ; but if I depart, I will send Him unto you." "Let not your heart be troubled : ye believe in God, believe also in Me. In My Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself ; that where I am, there ye may be also."

IV. THIS HIGHER MANIFESTATION WAS
NEEDED.

Paradise, glorious as it was, failed to retain man in his state of innocence, in his allegiance to God. If even the loveliness of the new-born creation, and the sweet fellowship of sinless and innocent life were insufficient to retain man in fellowship with God, is it to be wondered that the blighted world with its storms and tempests, famine and pestilence, conflicts and war, sickness and death, has not recalled man to God ? If heathenism in all its longings and strivings, its sighings and searching after God, could not in nature find Him, is it surprising that the wise of the world gave up their speculations and abandoned themselves to despair ? If the partial revelation of Judaism, with its ceremonies, rites and sacrifices, and its prophetic fore-

shadowings, failed to satisfy the heart and to bind the favoured people of God in loyal and filial devotion to Him, was it not apparent that if man was ever to be gained to fellowship with God, a new, different, higher manifestation of God must be afforded to the world than was given either in nature or in the Jewish ritual?

V. ITS NECESSITY IS THE FINAL TRUTH OF
CHRISTIANITY :

This newer and higher revelation of the power of God unto salvation it was that Jesus came to make. It "became Him" to exhibit to the world an amazing display of the graciousness of the Godhead on the one hand, and a striking exposure of the enmity of the carnal heart of man to God on the other. This imperative condition of the restoration of human well-being is the fundamental truth of Christianity. It is a truth that never was dreamt of, never surmised, in human speculation. The pagan system never gained the slightest conception of a fact so transcendent.

VI. AND THE DEATH OF THE MANIFESTED
GOD WAS NECESSARY.

Jesus, in His perfect knowledge, taught that the death of the seed-corn is necessary to the

life of the plant. Whence comes this requirement of death in the production of a new life? Can science discover its necessity? It is, doubtless, a foreshadowing of the higher necessity of the higher life. If He, the Incarnate Son of God, should be "lifted up" in the view of all men on the accursed tree, the hearts of all men must be drawn to Him in sympathetic love. But the suffering necessary to gain this end was of such a character, that if He had not taken a human nature on Him and come into the world, even He, the well-beloved Son of the Father, would have prayed to be rescued from it. He knew that a tremendous encounter with the prince of this world *in the hour of infernal power* was inevitable. In sustaining that encounter it was necessary for Him to withdraw for a time from His disciples; but by His return to them with the Comforter, He would give them a knowledge of all that He had achieved for the world in His temporary withdrawal.

VII. THUS HE GAVE THE FINAL MANIFESTATION OF THE LOVE OF THE GODHEAD.

He was to give to the world in that hour the manifestation of God which, although sorely needed by man, had not yet been granted him. There was nothing in the range of human dis-

cernment, nothing known to human thought, that could enable man to realize fellowship with God and repose in the relationship of His life with the Divine. Humanity, for its true and permanent enjoyment, requires the indwelling of God. A God shrouded in darkness, absent, earnestly sought after, but not found, could not fulfil the requirements of human well-being, for God present in the spirit is the very source and power of satisfaction and joy to the soul. No merciful manifestation of God could be discerned in nature, for nature is incapable of containing in itself such a manifestation. Nor was it to be found in the superstitious rites of heathenism, the responses of oracles, the speculations of philosophers, the doctrines of sages, the teachings of moralists, nor even in the foreshadowing rites and prophetic teachings of divinely appointed Judaism.

VIII. JUDAISM GAVE NO SUCH MANIFESTATION.

In that most favourable circumstance of Jewish religious life, its highest ceremonial festival, the great Day of Atonement, when the vast crowd assembled from all parts stood around the Temple, intent on the slaughter of the sacrificial victims, the burning of the carcasses, the priests performing their several services, and especially

the high priest laying his hands on the head of the scape-goat, confessing over it the sins of the nation and sending it away into the wilderness, and then *with trembling step*, drawing aside the mysterious veil as he entered the holy of holies to appear in the presence of the Shekinah and sprinkle the blood of the sacrifice on the altar, on behalf of himself and the people, there was no such manifestation of the Divine goodness as enabled them to contemplate God with delight, and to rest with satisfaction in the revelation of the Most High. For Judaism, with all its advantages, was at best only what St. Peter declares it to have been, "a yoke" which the people were not able to bear. And perhaps this truth was never more keenly felt than by the high priest himself, when, in the act of entering the holy of holies, to sprinkle the blood of the sacrifice on the mercy seat, he trembled lest he should fail in any ceremonial particular. The Jew never had vouchsafed him, even in the manifestation of John the Baptist, a revelation of the Divine mercy. The exclamation of Job, "Oh that I knew where I might find Him, that I might come even to His seat!" was the highest utterance of the human soul up to the hour of the Redeemer's appearance. Men were universally asking, Who will show us the chief

good? Our Lord's disciples themselves were not an exception. Philip's petition was, "Show us the Father, and it sufficeth us." Gentile and Jew both felt the supreme need; and Jesus knew the universal want of a higher revelation, the "mediation of a better covenant," an entrance into the holiest of all through the rent veil; and this revelation He had come to give mankind. To obtain a true religious life man must see the Father *in* the Son, and *by* the Spirit.

CHAPTER XV.

CHRIST'S DEPARTURE AND RETURN.

I. CHRIST'S SEPARATION IN HIS HOUR OF AGONY WAS NOT CONDITIONED BY SPACE AND TIME.

THE departure of Christ from His disciples was not conditioned by space or time. They were with Him in all the scenes of the eventful "hour." They were with Him at the supper, on His way to the garden, while He lay on the ground in His agony and bloody sweat, and at His arrest in the palace of the high priest, at Pilate's judgment hall, in His progress on His way to Calvary, and while He hung upon the cross. Nor were they distant from Him even while He lay in the tomb. The dividing distance really was in thought and design. He was remotely separated from His disciples only in His *realization* of "that hour." They, indeed, suffered much in that hour of agony, but their sufferings had nothing in common with His. He was distant from them in thought: *their*

minds were perplexed, bewildered, and dark; *His* was clear, self-contained, and self-luminous. He was distant from them in the *design* of that hour: they had no definite object before them in their sufferings, but were merely *passive victims*; whilst He had a design in His sufferings, a purpose worthy of the highest wisdom, the revelation of "the deep things of God." He was, moreover, distant from His disciples in the *revelation* of that hour: the disciples manifested the weakness of unbelief; Christ, by His sufferings, brought vividly into view the real character of the "carnal mind," the true nature and workings of the satanic element in humanity. He displayed the sublimity of human nature, when following the promptings of the Divine Spirit and the guidance of God. He showed what the God-head would give, and what It would do, to secure the redemption of sinful man. He was further distant from His disciples in the *creations* of that hour: they, by their weakness and inconstancy, created for themselves shame and sorrow; He, by His sufferings, created the power of human salvation, the means of reconciling man to God, the channel of God's gracious communications, and of man's fellowship with his Father in heaven. Herein lay the deep

import of His saying, "I go to prepare a place for you;" as if He had said, "I am about to leave you, in the mysterious transactions of this hour, that I may open up for you a realm of light, in which by faith you will hereafter dwell, I am about to reveal that law of life which will thrill your souls with deepest joy. I leave you for a little that I may create that power of God unto salvation which will raise you into near and blessed fellowship with the Father, the Son, and the Spirit."

II. JUDAISM AFFORDED NO MEANS OF TRUE
APPROACH TO GOD :

These words of Jesus were uttered in the "upper room," in the vicinity of the Temple, and our Lord may, as He uttered in the hearing of the disciples, "In My Father's house are many mansions," have directed their eyes to the Temple. "In that house of many courts there is not as yet one for you; in that ritual service and figurative worship there is not the pure spiritual communion needed and craved after by the soul; there are the courts of the Jew and the Gentile, of the priest and the people, of the male and the female, the outer and the inner courts; but there is no place for the believer in Me, no rent veil through which

which to approach into the immediate presence of My Father, with holy boldness to obtain mercy and find grace. Amid that vast throng of worshippers looking to God, through the rites and sacrifices of a figurative dispensation, there is no satisfying fellowship in spirit and truth with God, no beholding God's face, no cloudless vision of the Father of mercies bestowing His highest favour on the believers in His Son, no conscious realization of grace reigning through restored relationship unto eternal life. The veil of the Temple is not yet rent from the top to the bottom. The way into the Holiest of all is not yet made manifest."

III. NOR DOES NATURE.

Or, as the Passover was celebrated at the period of full moon, when the Palestinian sky would be bright with innumerable orbs, our Lord may have directed the eyes of His disciples to those vast realms of boundless azure, and told them:—"In those varied regions of space there are different orders of being, innumerable manifestations of the Divine power, but amid all the countless worlds which revolve in space, in the innumerable display of God's power, wisdom, and goodness given in His works, there is nothing fitted to afford peace,

joy, satisfying fellowship to fallen man,—no revelations of that grace of God, which can enable the believer in Me to behold the Father opening up the vast resources of His infinite fulness for him. Amid all these vast and varied orders of existence there is no place or fulness of revelation for you. There is the heaven of heavens, where God's face is beheld in righteousness, and fellowship with the Father of spirits is enjoyed to the full extent of the capacity of its inmates; but there is no enjoyment in the full consciousness of a regenerated life, or of the purest bliss of filial love. That perfect fellowship is enjoyed only by the hosts of unfallen intelligences who worship in God's immediate presence, with anthems of 'Holy, holy, holy, is the Lord God of hosts; the whole earth is full of His glory!' There is the region beneath, where demons are confined in the prison-house of their own selfishness, vainly striving to justify their opposition to the Holy One, and to realize satisfaction in the pursuit of their evil designs,—in opposition to God and the well-being of His creation. Earth, too, the scene of God's long-suffering forbearance, where fallen man lives in idolatrous superstition, seeking the chief good in the things that are seen and are temporal, in forgetfulness of God, in

denial of His existence, in rejection of the Divine life; vindicating his selfishness, amazed at the conflict and distress in his own nature, blaming the Father for what, by his own transgression, he has brought upon himself. But there is no region where a full, clear revelation of God's design to take occasion from sin,—to afford by a stupendous act of self-sacrifice such a display of His love and grace to man as will destroy the enmity of the selfish heart, fire the dull spirit with filial love and adoring gratitude, lift it above the bondage of self, and secure the consecration of the life to the glory of God in the good of man."

IV. MAN SEEKS GOD BUT CANNOT FIND HIM.

"Such a region is eagerly sought after by fallen man. Created as he is in the image of God, gifted with a capacity for the indwelling of the Divine Spirit, he cannot live wholly without God, must think of God, must 'cry out for the living God.' But in the consciousness of guilt and the conflict of his nature he cannot draw near to God and hold blissful fellowship with Him; nor can he approach God through the types and ceremonies of a passing dispensation, in partial revelation,—or through the speculations of the human mind, the asceticisms of pious

endeavour, the constraints of a formally religious life, so as to satisfy the longings of his heart. His demand ever is, 'Show us the Father, and it sufficeth us.' Until he beholds the Father in the Son, and by the Spirit, full of grace and truth, his inquiry must be, 'Oh that I knew where I might find Him, that I might come even to His seat.' Or, from the depth of his perplexities regarding God and the progress of sin, he cries out, 'Wherewith shall I come before the Lord, and bow myself before the High God? shall I come before Him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?' Such, in his ignorance of Me and of My salvation, is the utterance of every man who does not shut out from his soul all thought of God by a voluntary atheism. By Me alone can man have access to the presence of God,—the full vision of God. 'I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me.' "

V. CHRIST BY HIS AGONY REVEALED THE
ONLY WAY TO GOD.

To find satisfaction, harmonious relationship,

joy in God, we must see God bending over us in the yearnings of His fatherly heart, in the compassions of His mercy and grace, giving us His infinite fulness, performing for us His most stupendous work, consecrating for us the powers of His government, the principles of His reign, cancelling our guilt, banishing our fears, drawing out our desires, awakening our love. This vision beheld by faith leads us back to God through confession of and repentance for sin. Till he is embraced in the arms of forgiving love, clothed in the best robe, filled with all the fulness of God, rejoiced over by the Father in the presence of His angels, the sinner cannot be at peace. The opening up of this glorious vision of the Father was the purpose of Christ's departure from His disciples. As if He had said : —“In order to prepare this final manifestation of the Divine for the contemplation of sinful man, I must enter into a personal conflict with the powers of darkness, pass through agony and bloody sweat, hang on the cross of infamy, endure the hiding of My Father's face, be laid in the tomb, and return in the majesty of victory. I go to prepare a place for you. The prince of this world cometh, and hath nothing in Me,—nothing of selfish desire, purpose, or end upon which to work ; yet the conflict I am entering

upon is such that in the view of it 'My soul is exceeding sorrowful, even unto death!'" This struggle between the Son of God, and the prince of evil was the most tremendous that could well take place. It was "the hour of the power of darkness." Satan was "cast out" and Jesus was raised in the view of the world, so as to draw all men unto Him.

VI. THE HOUR AND POWER OF DARKNESS
WAS NECESSARY.

In sight of the suffering of this hour Jesus had indeed said, "Now is My soul troubled, and what shall I say? Father save Me from this hour?" Had consideration for His sentient nature been His chief object; had He yielded in His horror of conflict and contact with the powers of darkness; had He, to gain all the kingdoms of this world and the glory of them, yielded to Satan, He *would* have said, "Father, save Me from this hour." But in doing this He would have given Satan the victory which He Himself came to achieve. He would have abandoned the cause He had taken up, failed to accomplish the end of His mission to earth, the purpose for which He came unto "this hour." He therefore could not say, "Father, save Me from this hour," dreadful as that hour was. He

was resolved upon saying. "Father, glorify Thy Son, that Thy Son may also glorify Thee." Christ did not ask to be saved from, neither did the Father save His well-beloved Son from, "that hour," but left Him to realize all its awful experience, while He sustained Him through the terrible conflict.

VII. CHRIST BORE ALL THE PUNISHMENT OF
SIN :

Nor could it have been otherwise, if the true nature of being and the character of sin were ever to be fully displayed. In this conflict the Son drank the bitterness of "the cup" to the very dregs, He "tasted death for every man," He bore the full weight of His Father's wrath. He realized for the time the torment of total loss of the soul. For what is hell, but the consciousness of a state opposed to God ; selfishness struggling vainly against the conviction of guilt and against the powers of evil in a feeling of utter helplessness under the hiding of the Father's face? What is heaven, but the consciousness of a state in harmony with God—the enjoyment of the love, light, liberty and bliss of the Father's presence?

VIII. AND BY BEARING IT CONQUERED SIN.

In His encounter with the powers of darkness Christ "spoiled principalities and powers, and made a show of them openly, triumphing over them in His cross." He foiled and overcame them in their utmost endeavour. He not alone overthrew them, but turned their machinations into an occasion of the accomplishment of His own ends, and seized the opportunity their maker afforded of displaying the depths of His self-sacrifice in creating the *power* of man's salvation. Instead of yielding, He converted their artful wiles into the means of a greater victory over His foes. And in all this He "magnified the law and made it honourable." Rather than deviate in the least from the law's requirements, He seized the principles of eternal rectitude, and bound them to His heart. Rather than compromise them in any degree, He laid down His life. Rather than permit them to be violated in the least, He breathed out His spirit in defence of them. The law could demand nothing, receive nothing, more of obedience and honour. By His conflict with the powers of darkness and victory over them He consecrated all the powers, principles, and prerogatives of Heaven to man's salvation,

He revealed the love and purpose of the Father,
He subordinated all existence to the well-being
of man, He created the power of man's complete
renewal and perfect restoration.

IX. HE VOLUNTARILY SUBMITTED TO THE
LAW OF SIN AND DEATH.

It was for man that He encountered the powers of evil. It was in order that He might present to sinful humanity such a manifestation of the Divine love as would win the heart of every believer in Him, and bind in the everlasting bonds of pure and transforming love every faithful spirit. He gave to the world such a manifestation of God's love and gracious purpose as would henceforth enable every believer to rejoice in the consciousness of grace reigning through righteousness unto eternal life, in raising him far above the bondage of Satan and self; enable him to realize in his delightful experience the indwelling of the Divine Spirit. But all that He did and suffered in the conflict, He underwent in strict accordance with the law of sin and death, in order that He might bring in the new law of regenerating love and life.

X. EFFECT OF THIS APPREHENSION OF THE
DESIGN OF CHRIST'S DEATH.

This view of Christ's death not only illustrates the grace, wisdom, and condescension of God in saving man through belief, but it also reflects a light by which we more clearly read and more correctly understand the providential government of God. Let us take an illustration. Disease is not simply the antagonist of health, but at times it causes the physical frame to act contradictorily to its own laws: selfishness is not merely the opponent of filial obedience, but it causes man to act inconsistently even with his own avowed convictions, opinions, and sentiments. In order to be saved, the sinner must be revolutionized in his inmost being and life. Selfishness, the spiritual disease, must be expelled so that it never will return; its throne must be filled with supreme love to God and fellow-love to man. To kindle in the sinful soul the fire of Divine love, required such a supreme display of God's gracious purpose and love as was exhibited in the garden and on the cross. The Father gave up His only and well-beloved Son to an ignominious death, that He might create a mirror in which man in the light of his own doings may view clearly the enmity of

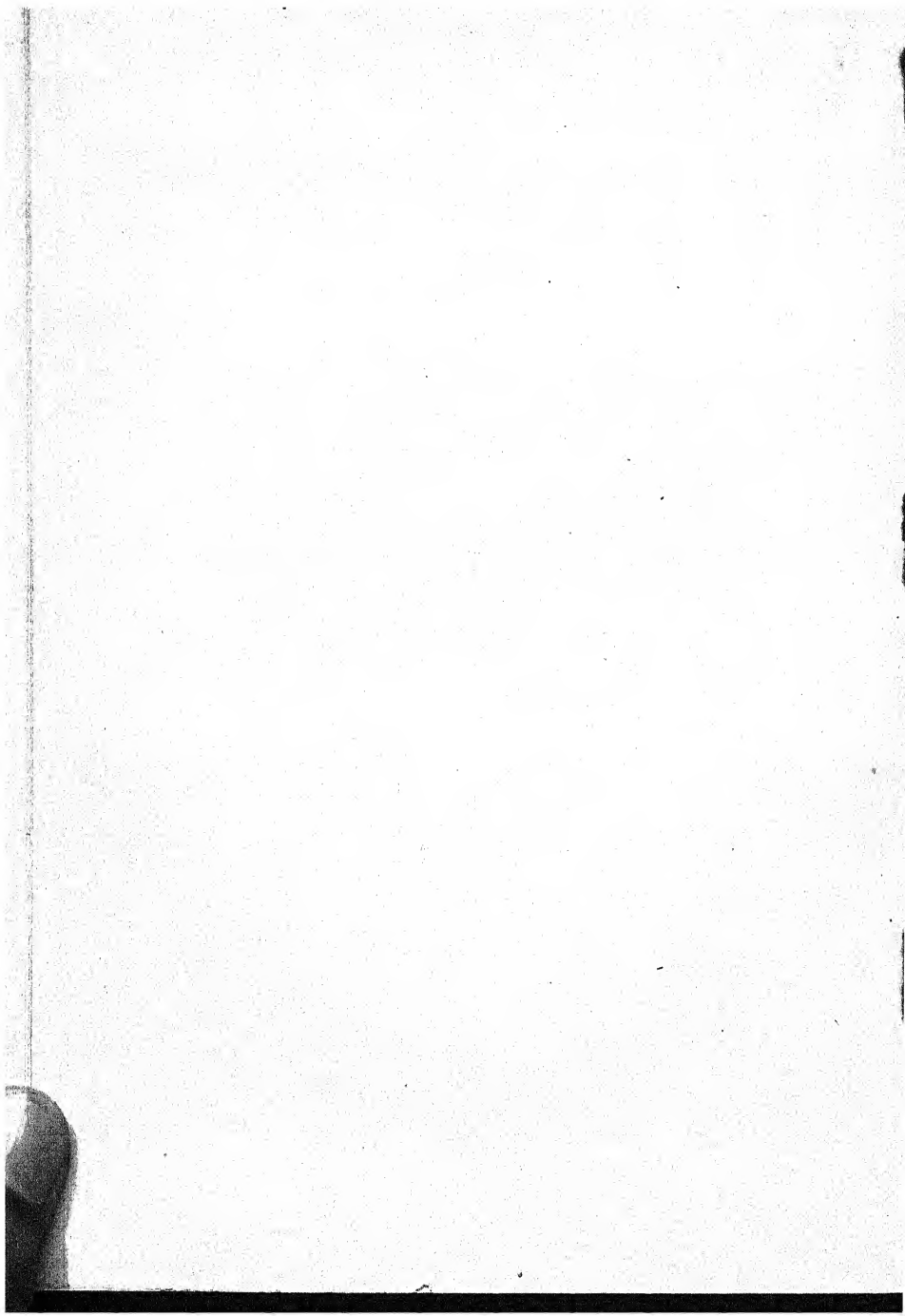
his carnal mind, what selfishness, under satanic instigation, can inflict even on a Divine person, and may also perceive in the most striking manner the clearest evidence of the reality, the tenderness, the yearnings of God's love, and His benignant purpose of not only saving him from eternal ruin but raising him to everlasting glory. This godlike purpose, seen by faith, apprehended through belief, cannot fail to revolutionize the inner being of life, slay the enmity of the carnal heart, and awaken filial love in the soul.

XI. WHAT CHRIST'S RETURN MEANT.

"And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am there ye may be also." Christ's return to His disciples must correspond to His departure from them. It is not a return in time and space, but in the disclosure of Himself; so that they may henceforth know Him in the realization of unity of heart, mind, and life with Himself. His return was in love, in grace, in the full disclosure of the principles of His kingdom, the communications of the power of His reign. His reception of them was into the reality of *God's* self-sacrificing love to man, and of *their* self-sacrificing love to

God and man. He received them into the consciousness of the Divine life in Himself, of Love's activity in its noblest efforts, its sublimest exercises, its purest and deepest joy ; into the realization of fellowship with Himself, in the regal sway of His sceptre, the wielding of His power over the universe, the enjoyment of His reign. He received them into the participation of His own eternal glory and blessedness.* This view leads us to a right conception of the atonement of Christ, as being both the objective power and the subjective life in man.

* See "Self-sacrifice, the Grandest Manifestation of the Divine," etc.



CHAPTER XVI.

ATONEMENT.

I. WHAT THE ATONEMENT REALLY IS AND DOES.

A *FALLEN* being can only perceive moral truths through the medium of his own selfishness. Now the atonement of Christ can never be rightly understood when so contemplated. God, viewed through the medium of selfishness, is regarded as the avenger of sin; as the despotic upholder of His own power, principles, and laws; as the Judge of men, condemning sin, and awarding to each man the penalty of his transgressions; not as the loving Father, permitting sin in free agents in order that He may take occasion from it to manifest to higher intelligences His manifold wisdom, and His infinite goodness, in raising to glory and bliss far above the possibilities of even unfallen angels, and by a deed of stupendous self-sacrifice conciliating rebels who hated and contemned Him. The atonement, to be rightly apprehended, must be looked at in the light of this latter conception alone.

II. THE ATONEMENT IS A REVELATION, NOT OF JUSTICE, BUT OF GRACE.

A selfish being is ever active in protecting himself, defending his rights and possessions, seeking the accomplishment of his own ends. Thus engrossed, he never becomes fully aware of the extent to which he is under the mastery of selfishness ; how completely his dispositions, thoughts and pursuits, his ideas of himself, his conceptions of others, are dominated and moulded by it. To him, God is equally the Protector of His own power and prerogatives, not a Being of infinite perfections and boundless fulness, jealous only of His *righteousness*, not of His *rights*, suffering these to subserve the higher ends of His grace. The exaction of justice is not the chief end with Him, in the exercise of His omnipotent power. This conception dishonours God, both in His being and in His power. He is Love ; and His highest end is the manifestation of His love through self-sacrifice, for the accomplishment of the ends of His grace. Not *justice*, but *grace* it is that "reigns through righteousness." If "sin entered that the offence might abound," it was in order that "where sin abounds grace might much more abound ; that

as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord." From misapprehension of this truth, that the manifestation of *grace*, not of *justice*, is God's main purpose, the true nature of Christ's atonement has been sadly mistaken ; and this again has hindered the Church from exerting her true influence in the world.

III. HOW THIS REVELATION IS MADE.

A free agent under the influence of temptation cannot decide wrongly without becoming conscious of a sense of unworthiness, a dread of penalty, a conflict of nature, a dislike of God. The Son of God becoming incarnate in humanity, exhibits the capacity of humanity for the indwelling of the Divine Spirit. The Incarnate One, suffering death at the hands of man, exposes the enmity of the fallen finite being to his infinite Sovereign ; the Son, dying by appointment of His Father, proves the love and the gracious purpose of the Godhead towards the fallen race ; and by His arising from the dead and ascending to power and glory, He manifests the victory of the filial over the selfish principle.

IV. ITS EFFECTS WHEN APPREHENDED BY THE
SOUL.

The atonement, then, is both the objective power and the subjective realization of the Divine life in the soul. Christ's death is the power, the life of faith is the realization of salvation. The Divine life is realized in the soul in proportion to the distinctness and degree of simplicity of a believer's faith. The Redeemer, by dying in the room of sinners, *created* the power of their regeneration. The Spirit, working faith in believers—"taking of the things of Christ and showing them unto him"—*imparts* to the soul the life of the Son of God. Now it is, in the nature of things, impossible for fallen man to believe that the Father sent His Son into the world to bear the contradiction of sinners against Himself, in order that He might exhibit in clear light the power of carnality in man, show forth with striking *impressiveness* the immutable principles of the Divine government, and manifest the love and gracious purpose of the Godhead towards sinners, without becoming fired with love to God and man, without feeling hatred and dread of the bondage of carnality, and feeling the desire to follow Christ in His self-sacrificing devotedness to the glory of God and the good of men.

V. THIS VIEW OF CHRIST'S DEATH RECONCILES
ALL APPARENT CONTRADICTIONS.

This conception of Christ's death gives the true idea of mediation and substitution, of expiation and propitiatory sacrifice, of the reconciliation of justice with mercy, and of justification with righteousness. It gives a new meaning to the conceptions, sanctification, and holiness, of glory and blessedness in their pure spiritual character. These all are seen as different phases of the work of God in man's salvation through His saving grace. They show us how the sinner, believing the gospel of the Son of God, rises out of discordant relations, painful struggles, fruitless efforts after happiness, into harmonious relations and a peaceful life with God. In discussing the doctrine of the atonement, the relation between the letter and the spirit of revelation is too commonly overlooked. This leads to numberless errors and fruitless controversies. The various references in Scripture to this grand truth, whether figurative, typical, ceremonial, or literal, are all designed to aid in the endeavour to apprehend its true spiritual significance. Rightly viewed, they lead to a clear understanding of the truth as it is in Jesus. But how many there are who,

instead of taking these references as guides to the right apprehension of the spiritual significance, have used them solely as tests of their own speculations regarding it! The body is the organ of the mind, not the measure of the intellect; the body is for the spirit, but not that which affords direct conceptions of the spiritual. To use the figurative representation for the purpose of interpreting the spiritual meaning, is to reverse the order of revelation. The letter (or word) is doubtless needful to convey the idea; but the idea is something above and beyond the verbal expression, which does not measure, and never can fully reveal the idea. The figurative representation shadows forth the spiritual, but does not express it in itself. The intellect in its highest efforts and loftiest flights cannot rise to a full comprehension of the "deep things of God," the infinite fulness of grace in the Infinite and Eternal. In spiritual operation there is not a perfect analogy with the movements of social and national life. It has no complex apparatus of judicial and penal means, no spiritual police, courts of justice, sentences, punishments. All this is realized only in the consciousness of the individual. The failure to make this discrimination between the spiritual and the outer life of man has led to an infinite

amount of erroneous theological speculation. It is equally necessary to distinguish between the aspirations of the instincts of humanity, expressed in the natural yearnings and longings, and the renewed instincts of the soul, just as we distinguish between health and sickness.

VI. WHY FAITH IS SUBSTITUTED FOR
OBEDIENCE.

In the recovery of man the first requisite is *a readjustment* of the relations of his inner life. Until the true relationship with God be established, the movements of his inner life must be dissatisfying both to himself and to God. But in order to *bring about* this, there must be a change wrought in the relation of the law of God to the sinner. Its primary demand must no longer be *obedience*, but *faith*, in order to obedience. So long as the rigorous demand of law is obedience, and obedience alone, the effect of it on the sinner's mind must be exasperation and despair. But when, instead of *obedience*, the requirement is made of *belief* in God's grace, then obedience itself is secured. But in order to this readjustment of the law of God, substitution, vicarious sacrifice, the endurance of God's anger, the manifestation of His purpose, the creation of the power of reconciliation,

were all necessary. Disorder cannot of itself produce harmony; a rebellious disposition cannot exhibit loyal devotedness; death cannot awaken itself into life; disease cannot change itself into health. There is no principle of grace and mercy in the carnal nature by means of which a fallen being may enter into restored fellowship with God. There is nothing even in the believer's actions by means of which he can draw near to God in the realization of blessedness, and in assimilation of the Divine nature. There must be a power of reconciliation from *without* himself if he is to be raised to the blissful consciousness of fellowship with God.

VII. SUBMISSION TO THE POWER OF THE
SATANIC ELEMENT IN MAN, EVEN WHEN
SINLESS, MUST BRING PENALTY.

But men are unwilling to admit the satanic character of selfishness—the essential enmity of the carnal mind that is in them to the Divine nature. To arouse in the heart of man a hatred and dread of the carnality, it was needful that men should see as in a mirror, by their own voluntary act, the working of the carnal in its opposition to the Divine as embodied in humanity. The unregenerate soul, moreover, denies the justice of God, and refuses to act in

the conviction of His unalterable determination to maintain in operation all the principles, powers, and capabilities of created being, into whatever wrong combinations they may be brought, until they shall have perished through self-exhaustion. The world, therefore, needed a striking demonstration that whosoever subjected himself, though voluntarily and even sinlessly, and for the highest end, to the power and influence of the satanic element in humanity, *must* be made to realize the full consequences of his own act, even though he were God's own beloved Son. Feeling within themselves the aversion which consciousness of guilt awakens in them to all that is Divine and holy, men refuse to believe in the intense yearning of the Heavenly Father's heart towards His sinful children. To convince them of it, a signal and striking proof of infinite love was necessary. Ready themselves to condemn the slightest offence offered to them, they stood in need of a wondrous proof of God's gracious purpose and determination to take occasion from sin itself to open up to sinners, through His own self-sacrifice, a way to the attainment of a glorious and blessed immortality. This is the marvellous proof which is vividly presented to our gaze in the death of Christ. Thus He becomes "the

power of God unto salvation to every one that believeth."

VIII. CHRIST THUS CREATED THE POWER OF DELIVERANCE.

The creation of the power of deliverance was necessary beforehand in order to man's salvation—to the effecting a change in him from discordant relations to harmony of life and being. A power adequate to accomplish such a revolution of heart in a free agent in rebellion against God, must first be brought into operation.* The change is purely spiritual, and could never have been accomplished by physical force, by mere authority, by simple benevolence or indulgence, by severity, penal enactment, or despotic command, but only by spiritual enlightenment and moral renovation. Physical force may work a change in the bodily constitution, but never in the character and life of a moral agent.

IX. THE CREATION OF THIS POWER WAS GOD'S HIGHEST ACT.

The power of authority may inspire awe, but

* See "Christ's Mode of Presenting Himself to the World a Proof of His Divine Mission and Supernatural Work," Book iv., and "Science of Spiritual Life," Chap. xii.

never adoring gratitude. The display of simple benevolence or indulgence may awaken presumption, but never filial love. Severity may inspire dread, but never dutiful confidence. Penal enactments may excite feelings of revulsion in the breast of the rebellious, but never emotions of loyal devotedness. Only a display of the *hideousness* of what is *evil* can awaken *hatred* of it in a breast that has hitherto loved it. Only a display of self-sacrificing love in behalf of those who have *wounded* love can win them back to gratitude towards him who makes the sacrifice, and lead them to hate the selfishness that rendered it necessary. This was the glorious manifestation given on the cross. It prevents presumption; it withholds from despair. It gives to the intelligent universe an ultimate demonstration and proof of God's wisdom in the creation of the power of man's salvation.

X. THE LAW OF MEDIATION: HOW IT OPERATES.

Mediation is requisite to the daily intercourse of life; it is absolutely so for the restoration of friendship between those who are at enmity with each other. For the enjoyment of fellowship in life there must be interchange of thought

and feeling through some medium of intercourse ; for the creation of fellowship between those animated by *antagonistic feelings* that medium must be vicarious sacrifice. He who desires to establish fellowship between himself and others of opposite feelings must draw them into the desired communion by entering into their thoughts and feelings, or he must find some medium through which he may so draw them. He must make them feel the unreasonableness of their alienation, the tenderness of his love towards them, the intensity of his desire for their friendship and fellowship, and prove to them that the restored communion will become the means of raising them from misery and depression into delight and blessedness. Love, then, is the primary element and prompting motive of human salvation. It was not the love of power, nor a desire to uphold the claims of justice and law ; it was love to man himself—the Divine longing to behold him perfect in his life, in accordance with justice and law. The principles and powers of God's government of His rational creatures are embodied in their very natures and felt in all the varied experiences of their lives. These powers and principles have no existence beyond the rational creation, in regions dreamt of by fanciful speculation. Law

reigns in the experience of human life, not in the conceits of imagination. God does not abdicate any of the attributes of His essential being in the manifestation of His love. He never merges the Father in the Sovereign, the Sovereign in the Judge, the Judge in the Avenger of sin, nor the Lawgiver in the Creator.

XI. WRONG VIEWS OF THE ATONEMENT ARE
MISLEADING.

Misapprehension of these truths has been the fruitful source of error in regard to the atonement. The exhibition of God's justice, rather than of His mercy, is made the chief object of the scheme of redemption. The former view renders it impossible to grasp aright the Divine purpose and motive of God's act of self-sacrifice on behalf of rebel creatures.

XII. RECONCILING POWER OF THE ATONEMENT.

If the power of the vicarious sacrifice draws those who were alienated in mind and life into nearness to God, it also expiates the sin of alienation, and propitiates him who has done all that was necessary to draw the alienated into fellowship with Himself. They who enter into this fellowship,—the readjusted relationship

of life,—are the objects of Divine satisfaction, being all that the Author of the fellowship desires them to be in their progressive assimilation; and He is all that they can desire Him to be to them. This is the deep spiritual truth which the Mosaic ritual was designed to prefigure. Could such a truth have been more strikingly shadowed forth, to the mind of the Jew, than by the imposing rites and ceremonies of the ancient dispensation?

XIII. THE RECONCILING POWER IS CREATED
BY CHRIST'S MEDIATION.

And all this ritual and ceremonial has its full expansion and fulfilment in Christ. For the creation of a reconciling power between man and God, mediation was absolutely necessary. Such a power, so far as human discernment can perceive, could in no other way have been created by the Godhead. A medium of expressing the twofold idea of the nature of the selfish man and the character of the self-sacrificing God was needful. The carnal principle in man could not express itself through itself, neither could the self-sacrificing principle in God express itself through itself. This indispensable medium is found in the dying of the Incarnate One. The selfish principle, in order to give full

expression to the bitterness of its enmity to God, demanded that the well-beloved Son of the Father should yield Himself to its fiercest outburst. No other object could suffice to give it complete expression, and to exhaust it. The gracious embodiment of self-sacrifice must be brought in its meekness within the power of the selfish principle, and must endure the very worst its rage could inflict, in order to exhibit its own true character, in meekly and forgivingly granting to selfishness the opportunity of expressing and exhausting all its enmity. There must be the substitution of the well-beloved Son, coming by incarnation into a world of sin, that in Himself He might disclose the enmity of the carnal heart, and also the loving purpose of the Godhead for man's salvation.

XIV. CHRIST EXHAUSTED THE POWER OF SIN
IN HIS SELF-SACRIFICE :

This He did in offering up Himself, a self-devoted victim, to declare the glory of God, in His purpose for the highest good of men. In His voluntary self-humiliation, bearing in meekness and gentleness the contradiction of sinners against Himself, He offered up His life a sacrifice for sin, and thus granted the only conceivable opportunity that could be given to

sinful men and fallen spirits of directing against Him the utmost fury of their enmity. At the same moment, and in the same act of self-devotion, He offered Himself as the sin-bearer, that the Avenger of iniquity might pour out on Him all the fierceness of His anger, whilst sustaining all the powers and capacities of His nature then in conflict with the power of evil. Not in the least degree was there any mitigation or deadening of the pangs of the terrible conflict, until, in the order of nature, the pangs exhausted themselves. Thus by dying He expiated sin, and propitiated the Avenger of sin. He drew forth the fury of sinfulness to its climax. He fully disclosed and for ever exhausted it. More it could not do; further advance was impossible to sin. The utmost reach of rebellious hatred and revenge was attained.

XV. AND AT THE SAME TIME GAVE THE DIVINE
SELF-SACRIFICE ITS HIGHEST EXPRESSION.

Thus also He gave Divine self-sacrificing love its highest opportunity of fully disclosing its infinite grace. He brought into being the power of reconciliation, of readjusted relationship and life. He created a new medium of intercourse between man and God. Man might now look up to God, not in the light of His own actions,

—not in the trembling apprehension of conscious guilt, nor through the medium of a disturbed nature, passionately inquiring, Where-with shall I come before God?—but in the light of God's gracious dealings with sinful man through His Son, and by His Spirit. In that vision was disclosed to him the heart of God in all its yearning tenderness and compassionate love. He could now behold God consecrating to man's everlasting well-being all the fulness of Godhead, all the perfections and powers of infinite and eternal Being. A vision so glorious might well ravish his heart and bring him in enduring bonds of love and gratitude to his Father in heaven. God could now enfold His reconciled children in the embrace of His forgiving love. The child in a consciousness of a new and Divine life could rejoice with "joy unspeakable and full of glory," feeling himself safe in the arms of his Father, resting in the bosom of his God. The Father is propitiated; the reconciled child is righteous in His sight, being justified through the blood of Christ and sanctified by His Spirit. The relations disturbed by sin are readjusted. The Father is pleased in His intercourse with His restored child: the child is blessed in communion with his Father. Anger is appeased. God is no

longer the Avenger of the broken law, sustaining the capacities of the rebel spirit in the realization of the sufferings of a nature in conflict with and opposed to its Creator. The child rejoices in all the strength and delight of the renewed filial affection. He is righteous before God in the consciousness of readjusted relationship, and in the holy aspirations of his reconciled life. He is justified in the impartation of the Divine life, and the enjoyment of sanctified nature.

XVI. CHRIST DISPLACED THE LAW OF SIN AND
DEATH BY THE HIGHER LAW OF LIFE.

This was the atonement needed by man for his everlasting well-being, and desired by God for the manifestation of His own grace in the true life and perfect happiness of man. And all this was effected in perfect accordance with Law. The law of sin and death had the fullest scope given to it to display its operations, and was overcome and vanquished by the Mediator, in His creation of the power of reconciliation and introduction of the law of the spirit of life; the law that reigns through righteousness in the believer unto eternal life, raising him into sonship, enabling him to reach loftier and more glorious heights of attainment, and fuller and

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sweeter consciousness of ever-closer fellowship with the Father. Christ the Incarnate One has effected all this. In His own person He sustained the final exhibition of the carnal principle and of self-sacrificing love to its ultimate expression. He opened up that region of Divine manifestation and of human contemplation which, apprehended by faith, brings everlasting righteousness into the soul of the believer. Belief of the "truth as it is in Jesus," cannot but bring the believer into readjusted relationship and righteous fellowship with God. He reposes on the bosom of infinite and eternal Love; he becomes one in spirit, mind, and life, with the Revealing and Reconciling One; and evermore realizes the transformation of his life into the image of the life of God according as the Spirit works in him "to will and to do of God's good pleasure."

XVII. THERE IS STILL AN ULTIMATE INCOMPREHENSIBLE ELEMENT IN CHRIST'S DEATH.

But it must be borne in mind that there is in the atoning death of Christ something which in the present state we cannot fathom,—a phase of Divine manifestation far beyond the reach of human apprehension,—an amazing act of the Godhead veiled in the deepest mystery,—a

mystery which not alone baffles our penetration, but even seems to conflict with reason. The withdrawal of the light of the Father's countenance from His well-beloved Son, the object of His dearest love, at the very moment He was most tenderly loved, and when engaged in the very act in which the Father most delighted, is a mystery so opposed to all our conceptions of the consistency and the glory of the Divine action, that to understand it aright we must wait for light from above, and may rest meanwhile in the belief that the deeper the mystery, the more glorious and thrilling will be the revelation.

XVIII. GOD'S IDEAL OF ATONEMENT REALIZED
IN CHRIST.

The life of Christ in the believer is the love, gratitude, and devotion of a loyal heart to God. This life is varied in its stages and conditions. It may be healthy and strong, or it may be weak and sickly. The entering in and indwelling of the Divine Spirit in the human soul is the quickening with regeneration, the working of repentance; the imparting of righteousness is justification, forgiveness, and redemption, sanctification or holiness. In achieving this completed salvation in the believer Christ is both

substitution and vicarious sacrifice, penalty and expiation, propitiation and satisfaction, reconciliation and redemption, righteousness and holiness. He is at once the High Priest, Intercessor, Saviour and salvation, in one Divine personality. His ideal of atonement God has conveyed in figure and ceremonial, in prediction, and in the practical language of revelation. The ideal through all these varieties is ever one and the same. Human interpretation of the atonement based on purely human conceptions must necessarily be imperfect and inadequate. They may appear mutually contradictory, and severally at variance with the truth of God. But different methods of viewing the same truth need not always be regarded as antagonistic. They may be essentially one, though formally different. As the hues of light appear different when refracted by the prism, but when blended are seen to be one pure white light, so varying phases of the atonement may appear opposed and divergent ; but seen in the clear and comprehensive light of revealed truth, they may be recognised as the same great doctrine, the revelation of spiritual truth which God has spoken at "sundry times and in divers manners." A sculptor desirous of embodying his ideal in marble, or

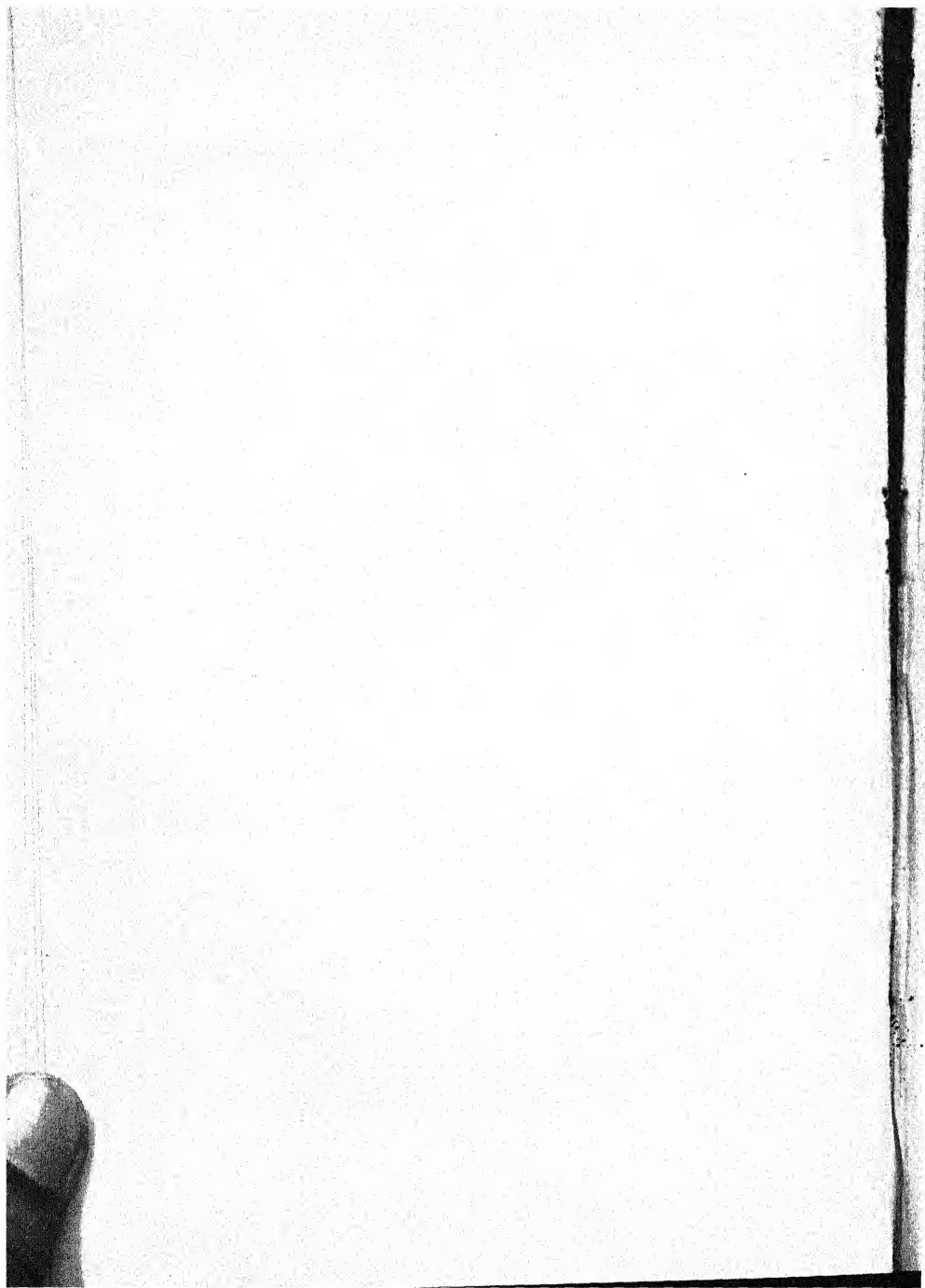
as a painter depicting his conception on canvas, or as a poet enshrining his thoughts in living tones, may express the same ideal in a different form. But though the delineations differ, and to superficial observation may appear wholly unlike, the real student discerns the underlying unity in all.

XIX. THIS IDEAL WAS PRESENTED IN VARIED FORMS.

There is, then, a sense in which Christ has redeemed men from the captivity of Satan, endured the wrath of God in their stead, paid the ransom of human redemption. The idea underlying these different aspects of one spiritual fact could not have been conveyed to the common mind more effectually than by the varied forms through which the doctrine of the atonement has passed in the development of the Christian Church. From the alphabet class in the schoolroom up to the highest class in the university, and to the most refined standard of cultivation, there must be varied modes of teaching. Similarly, varying forms must be adopted in the presentation of the multifarious phases of truth to the mind; and God in His providence leads men gradually on to the knowledge of the spiritual significance of revelation.

XX. THIS VIEW OF THE ATONEMENT MUST BE
TAUGHT IN ORDER TO SAVE FROM INADE-
QUATE VIEWS.

The doctrine of the substitutionary death of Christ is at once the power and the weakness of revivals in the Church. It is a doctrine so well adapted to the burdened conscience, that it is eagerly embraced by those who are anxious about salvation. It has at all times been the most powerful element in popular preaching, and ought ever to occupy a prominent place in the preaching of the Cross. But there is a danger that, if Christ be set forth solely as a substitution, and if those embracing the doctrine are permitted to rest in that idea, and are not carried on to a knowledge of the spiritual nature of salvation in Christ, they may settle down into merely formal Church life, and possibly fall away altogether. One-sided views of truth, when held as the entire truth, become false and lose their power.



CHAPTER XVII.

RESTORATION.

I. THE TWO LIVES: THE INNER, AND THE OUTER.

THE affections, desires, intellect, and will of man must *unite* with God, if man is to be regenerated, dignified, and blessed. His inner life must be brought into perfect accord with God, if he is ever to be at peace with God or with himself. Even the regenerate soul needs to be taught the difference between the outer and the inner life and *its superiority*. It must be made to realize that there are two worlds of individual existence, the natural and spiritual, the world of human things and the world of saved souls; and that existence is, to every creature, what his inner life makes it.

II. THE INNER LIFE IS THE SUPERIOR LIFE.

The outer life is secondary to and dependent on the inner life. Morality is less than holiness,

fellowship with the creature is lower than fellowship with God. The design of God in the economy of grace is to raise His regenerate children to fellowship with Himself in conscious blessedness of self-sacrifice. But the accomplishment of this end is thwarted by the selfishness and love of vainglory which linger even in the heart of the regenerate. The greatest obstacle to the work of grace is self-righteousness. The purely spiritual character of the work of Christ, and the mode of its operation in the soul of man, are truths that have been, unhappily, but slightly apprehended by the Church. The distinction between morality and holiness, and the relation of the one to the other, are hardly recognised in Christian ethics.

III. SELF-RIGHTEOUSNESS IS THE GREAT ANTAGONIST TO CHRISTIANITY.

Morality may be the fruit, or it may be the counterfeit of holiness. In this latter aspect it is the greatest of all antagonists to godliness. Self-righteousness is the great enemy of Christianity, the crucifier of the Lord of glory, the chief hindrance to the growth of grace in the heart. It is a deep-seated disease in the religious nature of man. Pharisaism was the most pronounced form of antagonism to Christ

while on earth. It is of the very essence of antichrist, the ungodliness which is most difficult to eradicate from the soul, and that most impedes the advance of Christianity. In no way does it enter into the design of God, or of Christ's work to save man as self-righteous; that is to say, on account of his own righteousness. The mere idea would involve a contradiction. In proportion as any individual imagines himself to be righteous, he excludes himself from and places himself in opposition to Christ and His work.

IV. HOLINESS AND MORALITY ARE INSEPARABLE.

Morality is necessary, agreeable, and profitable to men in their intercourse with one another. Wherever immorality is countenanced or tolerated, there mutual interest and mutual confidence perish. It is very needful that in the work of aiding in the recovery of men from sin, morality should be distinguished from holiness. It may not alone exist without holiness, but instead of aiding in securing holiness of life it may even become its most formidable antagonist. On the other hand, holiness can never be cherished in the heart without securing and perfecting morality in the life. Hence, an immoral

life is a certain evidence of sinfulness, whilst a moral life is in no way a proof of holiness. But sin may be made the occasion of advance of grace in the heart, and of holiness in the life of the believer. This is in complete analogy with the mysterious fact that sin has been made the occasion of God's gracious intervention on man's behalf, and the only possibility of the Divine self-sacrifice. It "is a great mystery," but mystery is involved in the very conception of Divine self-sacrifice. A habit of immorality can never be made the occasion of an advance in godliness, but a single fall may lead to repentance and a higher life. This is in harmony with the essential principles of Christianity, and is abundantly manifest in the experience of the Church. The fact that a disciple may fall into immorality arises out of the inevitable struggle of the new principle in his heart with the remaining corruption of the old nature.

V. BUT GOD MAKES EVEN SIN THE OCCASION
OF HIGHER DISPLAYS OF HIS GOODNESS.

The principle here contended for is essentially distinct from Antinomianism. It is a principle not sufficiently understood by the Church, and altogether unknown to moral philosophy. But

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that even immorality may be made the occasion of progress in godliness is a truth that throws much light on God's dealings with His people, and affords more ample scope for the operations of His "prudence" in His manifestations of self-sacrifice. It is well known that fever successfully passed through, especially in early life, leads to the re-invigoration of the physical frame. The existence of disease itself leads to the more careful study of physiology and dietetics, and thus secures a more comprehensive knowledge of the physical constitution, and the principles of human well-being.

VI. THE PATHOLOGY OF BACKSLIDING.

Similarly, the study of the pathology of backsliding would open up a new region to the theologian, and would secure important benefits to the Church. But this aspect of the philosophy of Christianity has yet to be exhibited before the Church can perceive how wide is the field which it opens up for fuller displays of brotherly love and higher attainments in godliness.

VII. THE MOTHER'S SELF-SACRIFICE WINS BACK A DISOBEDIENT CHILD :

The first instinctive movement of the newborn infant is towards its mother's breast.

Cherished in her bosom, the babe grows in affection for her. But the grown child, notwithstanding the reality of love for its mother, will at times disobey her through self-will, preferring its own gratification to obedience to her commands. As it advances in life, the perception of her maternal kindness, shown in repeated acts of forgiveness, binds the child's heart to her in gratitude and love, and enables it to learn more the evil of its own nature. But were the mother to display still more of self-sacrifice in connection with the child's early acts of disobedience, it is certain that she would witness less after-conduct. If by complete self-sacrifice she wins its heart to God, she will have the pure, deep, and abiding satisfaction of seeing it walking in the ways of God in loving obedience.

VIII. SO, GOD'S REPEATED ACTS OF FORGIVENESS BECOME A MEANS OF HIGHER ATTAINMENT.

The first instinctive movements of the renewed heart are Godward. Its supreme desire is for holiness, and its earnest response to the inquiry, "Shall we continue in sin that grace may abound?" is, "God forbid! how shall we that are dead to sin live any longer therein?" If questioned as to the probability of his forsaking

or denying his Master, the ready reply of the disciple would be, "Though all men should deny Thee, yet will not I deny Thee. Rather than deny Thee, I will die with Thee." Yet intermingled with his loving devotedness there is still something of self, of prejudice, of unskilled rising in the movements of the Divine life. "For there is not a just (justified) man upon the earth that doeth good and sinneth not." Even the apostle of love could say, "If we say that we have no sin, we deceive ourselves, and the truth is not in us." But the growing consciousness of repeated acts of forgiveness enables the believer to see more clearly the imperfections of his own inner life, and the marvellous workings of Divine grace within him, and so binds his heart in tenderer and firmer bonds to God.

IX. CHRIST'S FORBEARANCE ENHANCED THE
LOVE OF HIS DISCIPLES TOWARDS HIM.

These truths are strikingly exemplified in the intercourse of the disciples with Jesus during their training for the work of proclaiming the kingdom. How often did they stumble and fall! But afterwards, when through the fuller possession of the Spirit they were raised to higher attainments and into closer fellowship with Him, the very recollections of His gentle-

ness and forbearance sweetened their love and strengthened and nerved their zeal and devotedness. And as with the disciples in the days of our Lord, so it is with them still.

X. PERFECTION IS NOT ATTAINED ON
EARTH.

A due want of the recognition of the Fatherhood of God, of the filial relations of the believer, of the manner in which grace operates in sanctification, and of the necessity for and the beneficent results springing from self-sacrifice in the intercourse of brethren, has produced much error in the theology of the schools, and wrought infinite mischief in the discipline of the Church. While we ought ever to keep in mind that morality is beautiful, holiness lovely and blissful, and necessary to the attainment of the higher life, we are not to look for perfection in the lives of Christ's disciples.

XI. THE CHURCH IS FOR SPIRITUAL HEALING.

The Church, so to speak, is the spiritual hospital into which sin-sick souls are brought for cure, and when the disease of sin is entirely cleansed away, they are translated into the perfect Church in heaven.

XII. THUS IT BECOMES AN EXHIBITION OF
GOD'S LOVING-KINDNESS.

The training of believers for the higher stages of the Divine life, for brighter glory and purer bliss above through the very imperfections they possess, affords at once greater scope for the manifestation of God's grace and for tenderer displays of brotherly love amongst disciples. More : it affords even "to principalities and powers in heavenly places" more numerous occasions of witnessing "the manifold wisdom of God." These facts give us a deeper understanding of the providence of the "Head over all things to His Church," and are destructive of sentimental insincerity among Christians.

XIII. THE CHURCH NEEDS TO EXHIBIT MORE
OF THIS LOVING-KINDNESS.

As disease in the body is derangement of the vital functions, is painful in experience and dangerous to life ; so sin, whether it be the transgression of the unrenewed sinner or the backsliding of the regenerated saint, is derangement of the spiritual functions, is painful in the consciousness, and dangerous to the salvation of the soul. But as fever sometimes brings renewal of the constitution to those who successfully

pass through it, so backsliding may be an occasion of the invigoration of the Divine life to those who pass through and are recovered from it. Were the Church to keep steadily in view the vital truth that her Head has a deeper interest in the purity of disciples than she herself has; that He is more watchful over them than she is; and that if He permits any of them to fall it is that He through that very fall may grant to the Church and to His Spirit fresh occasions for the display of self-sacrifice in raising up a "brother beloved," and overruling the calamity for good to all, her treatment of fallen members would be far different from what it now is.

XIV. PENAL DISCIPLINE IS NOT THE TRUE WORK OF THE CHURCH.

The introduction of the principle of penal discipline into the Church has brought into it a principle foreign both to her spirit and work. It has allied the Church with the world, and wrought great mischief to both. The true spirit and interest of the Church in relation to its backsliding members is to display tenderness and sorrow for the fallen, and in heartfelt compassion and brotherly love yearning for their recovery to show them the shame of their sin,

the grief it gives to "the Spirit of all grace," and the unspeakable loss it causes to the soul compared to the profit it has afforded to "the flesh." By thus acting the Church would exhibit the true spirit of her Master, she would benefit herself, and bring into action a power which above all others is most fitted to reclaim the erring.

XV. BUT, NEVERTHELESS, SIN IS ALWAYS SIN.

Still, although disease may be made the occasion of more vigorous health, it is always disease, and never can be anything else. It must ever be an evil, depriving its subject of all enjoyment, and unfitting him for the business of life, the intercourse of society, the pleasures of fellowship, exposing him to death, and making of him an object of pity. Sin is ever sin. It is rebellion against God, transgression of the laws of well-being, the awakening of conflict in the spiritual nature. It deprives the sinner of the enjoyment of inner peace, of the sweet inflowing of Divine grace, of joyous delight in God. It disturbs the spiritual relations, perverts the operations of the function and faculties of life, works infinite evil in the world, and hurries the soul downwards in the ways of death. If a healthy man would be thought to act unwisely who, to gain the possible benefit which fever

might work in his constitution, should expose himself to infection, how much more foolishly would he be thought to act who would continue in sin that grace might abound? Any person who so acts must be either a fanatic or a hypocrite of the worst type, of whose salvation there can be but little hope. He displays an utter ignorance of the fact that the believer does not sin wilfully, but falls through weakness. He forgets or scouts the solemn declaration of the apostle: "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries." He displays the highest selfishness, utter destitution of filial love and gratitude, a want of all right disposition, thought and principle, the deepest depravity of heart, perversion of mind and searedness of conscience. He turns the grace of God into licentiousness. He voluntarily sinks into the condition of those whose condemnation the Scriptures declare to be "just." It is an act of madness, for the bare possibility of securing some desired end, to act in direct opposition to the legitimate and appointed means of securing that end. It is contracting the guilt of perverting in the highest degree the principles, powers, and designs of

grace. It is as if one should commit suicide that his life might be thereby benefited !

XVI. CONSCIOUS SINFULNESS WORKS PENITENCE IN THE HEART.

Yet as sin is the occasion of higher displays of Divine love, and affords scope for the sublimest work of grace, so an act of immorality may indirectly become the occasion of higher attainment in the Divine life, at the very time that it grieves the Spirit of God, becomes occasion of great sorrow of heart to the believer himself, of shame to the Church, and of stumbling to the world. It may, for example, be the occasion of arresting the believer in a course of spiritual backsliding, which is the most awful of all lapses to the child of God. It may lead him to deep penitential sorrow, contrition of heart, a fuller sense of his own weakness, greater watchfulness against self-righteous confidence, and to a clearer understanding of the things of God ; and it thus may subserve the higher revelations of the inner life, may disclose in clearer vision the Father, Son and Spirit ; may advance the purity of the life, the assimilation of the spirit to God, and lead to a higher measure of usefulness in the Church and the world. Through this method of dealing with its erring

members the influence of the Church on the world would be indefinitely enhanced. David, in the deep penitential strains of the fifty-first psalm, shows us that his repentance for his fall had opened up a deeper spring of living waters in his soul, brought him nearer to God, into the enjoyment of sweeter fellowship with the Father in heaven, taught him more of his own heart, and made him more diligently watchful for the time to come. Peter's *conversion* after his denial of his Lord disclosed to him greater marvels of Divine grace, awakened deeper joy in his spirit, made him more fit for the discharge of his apostolic functions. Jonah's disobedience was overruled for his fitter preparation to preach repentance to the Ninevites, and to become a more efficient agent in securing their conversion. Paul's "thorn in the flesh" caused him to draw nearer to and lean more closely on God, and thus became the occasion of higher spirituality of life and of wider usefulness in his apostolic labours.

XVII. THE CHURCH HAS MISAPPREHENDED
GOD'S METHOD OF DEALING WITH SIN.

Incidents such as these are not recorded in Scripture as mere matters of history, but for the purpose of leading the Church to a knowledge

of the principles of God's dealing with His children. He, by discipline, develops in them fuller experience of the Divine life. The Church is enabled to co-operate with Him more closely in advancing the work of grace both in the soul of the believer and in the world. Through her misconception of this principle, the Church, instead of thus co-operating with God, has perverted the overrulings of His providence to the cause of Satan and her own injury. The principle of God's gracious dealings with His children, in permitting them to fall, so that through "their fall salvation shall come to" others, is, that "to whom much is forgiven, the same loveth much." This beautifully illustrates the essential principle of the gospel, self-sacrifice. It is the awakening of love in the heart of man towards God and his fellow-man. "Love is the fulfilling of the law." It is the essence, perfection, bliss of the Divine life in the soul. "He that dwelleth in love dwelleth in God, and God in him." The Church needs stronger faith, purer love, more thorough self-denial, to enable her to perceive the gracious nature of God's work, and to advance it in the world. Self rules still in the Church as well as in the world. And no form of self is so difficult to eradicate as the spirit of self-righteousness.

XVIII. HOW SELF-RIGHTEOUSNESS IS HEALED
IN THE HEART.

The deliverance from this delusion is the most difficult part of the Spirit's work. It is in order to cure the believer from its deceitful workings that he is allowed to fall into acts of immorality, although not into habits of sin. A habit of sin is not an indication of grace in the soul, but of captivity to Satan. Nor is it by the grosser forms of sin the believer backslides; it is by yielding to the bias of inclination, prejudice, covetousness, sloth, fear. The believer, moreover, never sins with impunity. Before he can fall into immorality he must backslide fearfully in his inner life, lose his lively sense of the Divine presence, and his sweet relish for near communion with God. And as every sin must have its punishment, this backsliding must have its penalty. No loss can be so great to the believer as the loss he sustains in his inner declensions, and nothing can make up to him this loss. Backsliding is heinous and ruinous sin. It is committed against the inner light, the tenderest strivings of the Spirit of God. It quenches the Spirit of all grace, "grieves Him to His heart." Nor does the evil end there, it leads on to a fall into some open immorality.

In almost *all cases* it is the occasion of sin to the brotherhood, of tempting them to harshness, and of unbelief in the world. Not only does much injury accrue to the backslider himself, but much evil is wrought in the Church and in the world.

XIX. HOW REPENTANCE IS WROUGHT IN THE
HEART.

Only when the soul-piercing eye of the Saviour falls full upon the disciple denying Him does he repent with deep sorrow of heart, dark horror and anguish take hold of his spirit; he experiences the bitterness of death, and is taught by a severe lesson to become more watchful, more jealous of himself. It is only when the fallen monarch is visited by the inspired prophet, pointing out to him his sin in touching and pointed language, that he is brought to feel his guilt, to "repent in dust and ashes." Humbled before God, he cries in the bitter anguish of his soul for the "restoration of the joys of salvation," walks softly, and, with fervent gratitude for favours vouchsafed, strives still more earnestly to glorify his Father in heaven.

XX. THE CHURCH MISTAKES THE TRUE
METHOD.

The Church, instead of perceiving the grace of God and co-operating with Him in the training of souls for the higher mysteries of the Divine self-sacrifice, too often loses these favourable occasions of rising in the consciousness of her Lord's active overruling, and perverts them into occasions for ungodliness. A backslider, instead of being wisely and mercifully dealt with, is treated harshly, heavily punished. Bad as his case may be, it is made to appear worse than it really is. No mitigating element is allowed to interfere, no principle of overruling grace in the intention of the Head of the Church in permitting the lapse is taken into consideration, the favourable opportunity is not seized for displaying the self-sacrifice of the brotherhood. The offender, if not exactly dealt with as an outcast, is treated as an alien. Feeling himself thrown upon the defensive, instead of humbling himself before God, he comes under the power of a self-vindicating spirit. Strife is stirred up among the brotherhood. Occasion is given to the enemy to blaspheme. Despite is done to the Spirit of all grace. The inconsistency of the brotherhood, the harshness of the spirit of

jealousy in the Church has wrought much fearful havoc.

XXI. HOW THE CHURCH OUGHT TO TREAT
BACKSLIDERS.

The Church, remembering that she is a spiritual hospital for the cure of souls, should deal tenderly with the backslider, should imitate her Head in His treatment of the erring, even of the fallen, who after explicit warning deny their Master. By this line of action both the Church herself and the world would be greatly benefited. The saddest of all sights, perhaps, witnessed among the brotherhood, is of seeing one brother jealous of the reputation or influence of another, cherishing towards him a rancorous spirit, holding up his failings to public view, and when he falls, judging him severely, feeling pleasure in the severity of the treatment dealt out to him. Sadder still is the self-deception that leads the Church to do all this under the pretext of being more faithful to its trust.

XXII. CONSEQUENCES OF HER ERRONEOUS
DEALING WITH THEM.

By these proceedings the Church, instead of infusing the spirit of self-sacrifice into the

world, imitates the spirit of "the elder brother" towards the younger, and has introduced the principle of judicial trial and punishment; not perceiving that the principle of self-sacrifice is the only principle she is bound to manifest before the world, and that in all things she is bound to imitate God as He is "in Christ reconciling the world unto Himself, not imputing their trespasses unto them." The love of the brotherhood displayed in the treatment of the fallen, weeping with them in their repentances, would keep the fallen from sinking into deeper degradation, and draw them back into the life of faith. But treated as criminals they become hardened in sin, and are thrust back into the world. The first fall of a believer is accompanied with pungent sorrow; if he could calculate on sympathy from his brethren, he would seek by open confession to recover his lost position, but when he knows that instead of sympathy he will meet with crimination, he attempts to conceal the wrong-doing and shelter himself by silence. If the Church would rise to her true position, breathe her spirit into the world, teach society to meet first offences in the spirit of self-sacrifice, not alone would declension disappear within her own body, but crime would decrease in the world.

XXIII. ADVANTAGES OF THE TRUE METHOD.

She has yet to awake to a sense of her responsibility and her true interest in this relation. In her desire to stand well with the world in view of its estimate of morality, she has greatly mistaken her mission in regard to the erring. Higher faith in her own principles, a clearer understanding of her mission to the fallen, would put into her more of the spirit and example of her Master. She would cease to dread the world's reproach. She is mistaken in supposing that her great end is to exhibit the morality of the world to its own view, or that her vitality and usefulness are exactly equivalent to her formal morality. The brotherhood is bound to be careful to maintain good works, but no less to remember that by circumspect treatment of the erring the Church most efficiently accomplishes her high and responsible mission. She not alone invigorates the health of her sickly members, but presents that phase of Christian work to the eye of the world which tells most effectually on it. This fact is beautifully illustrated in the work of William Müller, of Bristol, and other Christian philanthropists of the same school.

XXIV. EXAMPLES FROM SCRIPTURE.

The lesson is powerfully enforced in the Scriptures. Take for example the book of Job. The treatment of the man of Uz by his "miserable comforters," in its deteriorating results on him, shows the danger of unbrotherly conduct. Even he, high as was his sainted life when the calamities of Divine providence first began to fall upon him, through the suspicions and evil surmisings of his friends was thrown upon the defensive and thereby injured in his inner life. A justifying effort, even in the defence of innocence, and much more in the case of conscious erring, ever leads to a marked declension in spirituality.

And as it was with Job, so is it likely to be in the case of an ordinary backslider. A larger faith in the superintending providence of the Head of the Church would lead the Church to rest in the conviction that His method of dealing with His disciples is the true method of reclaiming the fallen, and that if He suffers any of them to fall into sin, it is that He may through that very lapse work out in them the higher ends of His grace.

XXV. BY SELF-SACRIFICE ALONE CAN THE
BACKSLIDER BE RECLAIMED.

The Church ought ever to recognise "what manner of spirit she is of," and bear in mind that the spirit of self-sacrifice is the only spirit that so acts on the fallen as to secure their recovery. The Church herself passes through trials, conflicts, declensions. In successfully conducting her through these, her Head is disclosing to her, and to higher intelligences in fuller measure, the Diviner Love, the more gracious character, the profounder wisdom of His work. Similarly, in the treatment of backsliders Christ displays the manifold wisdom of His grace in His accomplishment of the higher ends of His love. There is a "needs be," in the case of some of His disciples, of their passing into the kingdom "through manifold temptations." The clear apprehension of this necessity, "though now unseen," will become apparent to the student of Divine wisdom in the eternal world.

The vicarious element enters largely into the government of the Redeemer over His Church as really, although not so conspicuously, as in His sufferings and death. Individual disciples are permitted to fall into backsliding, that through their deeper repentance, their fuller

experience, their keener spirituality, they may become the more skilful, tender, and affectionate in reclaiming others. Jonah, who fell deeper than any other prophet of God, was more skilful than they in winning sinners to repentance. In the brief period of his preaching for three days, Nineveh turned to God. Peter, who sinned more heinously than any of the eleven, was chosen by God for the performance of the high and honourable office of opening the gates of the kingdom to Jew and Gentile. The chief of sinners was chosen to be the most active and devoted of saints, the chief agent of the Spirit in advancing Christianity.

XXVI. THE CHURCH NEEDS THE SPIRIT OF
SELF-SACRIFICE.

All this is illustrative of the nature of self-sacrificing love in the restoration of the fallen, the principles of grace, the "needs be" of the deeper and clearer realizations of the Divine life in man. There is in these facts a principle and a lesson which the Church would do well to study with closest attention. She has not yet imbibed so deeply the spirit of self-sacrifice, nor perceived so clearly the principles of grace, as to be at all times able to co-operate with the risen Redeemer in His dealings with backsliders.

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She has not yet learned to make the inexperience conduce to the advantage both of herself and of the world ; she deals with the fallen member, too often, rather in a manner that drives him into further sin, and ultimately into perdition.

XXVII. SPIRITUAL LIFE IS ALWAYS IMPERFECT.

The unskilful training of infancy and youth and the temptations of the world bring out numerous imperfections in the mature manhood. So of the spiritual life in man. There are, in the still imperfect Church, "infirmities" of those of full age as well as "of the babes in Christ," the "weak in faith." While weakness remains, it is easier to yield to the infirmities of the flesh than to "stand in the evil day." It is more difficult to bear with the infirmities of the weak than to condemn them on account of their sin. To bear and forbear in the intercourse of Christian life requires the deepest infusion of the Divine Spirit in the soul.

XXVIII. THE CHURCH IS FOR THE PRODUCTION OF THE DIVINE LIFE IN MEN.

The Church and the world both wrongly suppose that her mission is to exhibit perfect morality rather than to co-operate with God in

tracing deep in the soul the lineaments of the Divine life. The one duty she ought to perform, and not to leave the other undone.

XXIX. THIS LESSON SHE HAS STILL TO
LEARN.

To perceive the relation of the one duty to the other, and how by more special attention to the latter duty she will be the more able to secure the former the more effectually, is a lesson she has yet to learn. "Greater works than these that I do shall ye do also, because I go unto My Father," is a deep saying, that points to the momentous truth that the design of God is to retrace through the instrumentality of His Church His own image on the soul in deeper and more indelible impression than in the primal impress. Herein lies the delicate work of the Spirit in bringing believers to work out what He works in them to will and to do of God's "good pleasure." A higher condition of the Divine life would enable the Church to perceive that brotherly kindness and mutual forbearance aid the Spirit in this work.

XXX. CHRISTIANS ARE NOT SELF-SACRIFICING
TOWARDS ONE ANOTHER.

The readiness of Christian brethren to take up

evil reports against one another, and to assume that the worst possible form of a reported offence is sure to be the correct one, throws the backslider on the defensive, and keeps him back from the disposition to confess his fault. Instead of being advanced, spiritual life is deadened, both in the offender and those who sit in judgment over him. How much more wisely do men act with relation to bodily than spiritual disease! We fly to the aid of the sick, the wounded, the dying, even of those attempting suicide. But too often, through harsh judgment, unkindness towards the spiritually sick, the sufferers are sunk in deeper degradation, if not into eternal ruin. And the uncharitable and unbrotherly deceive themselves into the conviction that they "are doing God service" while so acting.

XXXI. THEY DO NOT IN THIS POINT IMITATE
THE MASTER.

They do not take into consideration the fact that the Head of the Church permitted the backslider to fall in order that He might take occasion from His fall to accomplish in him the higher ends of His grace. Nor do they perceive that the Saviour is weeping over the fallen one, that the grieved Spirit is striving with him,

that the heavenly hosts are bending anxiously over him to aid him, that the backslider is himself in a most perilous position, and that all that is needed for his certain recovery is the gentle and gracious tenderness of brotherly kindness. By dealing mercifully with him they would co-operate with the Redeemer in working his restoration and his higher usefulness in the Church and the world.

XXXII. THE INNER SINS ARE WORST.

The Church confesses daily that its members sin in thought, word, and deed. Right conceptions of sin would lead to the conviction of the truth that inner sins are more aggravated in the sight of God than even open acts of immorality. Self-righteous deceptions blind the mind to self-perception of guilt in the best man; and harsh treatment of the erring is bowing down before the idol of morality and imitating the Pharisee in thanking God that they are not as other men, nor "even as this publican." How different in this respect was the conduct of the Master!

XXXIII. GENTLE DEALING EVEN WITH THE
ERRING IS NEEDED.

The practice of daily confessing sin and shortcomings, and yet demanding perfection in

each other, is wholly unjustifiable. But for each believer to aim for himself to be "perfect as God is perfect," to be "holy as He is holy," to be charitable towards the failings of others, and active in snatching "brands from the burning," saving from "going down into the pit" any who are in the way to destruction, would be to become fellow-workers with God, and willing agents of the Spirit of all grace.

XXXIV. THE DIVINE LIFE IN THE CHURCH
MUST BE MANIFESTED MORE CLEARLY.

What is really needed for the free development of the Divine life in the believer, for the advance of the work of grace in the Church, for the progress of Christianity in the world, is the yielding of the heart in love, through faith, to the Spirit; bearing, in the bonds of brotherly love, with the frailties of the erring, ever keeping in exercise the Divine grace in the brotherhood, letting the light of life in the Spirit shine brightly in the view of all mankind.

XXXV. THE WORK OF THE HOLY SPIRIT IN
THE CHURCH PRODUCES THIS MANIFESTA-
TION.

The Spirit, to this end, works in the believer and in the brotherhood, drawing both into

closer fellowship with Himself in the grace of self-sacrifice. The Church needs to rise into her true position and her glorious privileges to imitate her Master, more closely follow Him in His gracious forbearing and forgiving spirit. In all His intercourse with men, especially with the fallen, He showed the compassionate power of His gracious love. Charity before all things else. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge ; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

CHAPTER XVIII.

EVIL AN OCCASION OF GOOD.

I. THE PROBLEM OF EVIL.

THAT alienation from God, error, hatred of good, rebelliousness, exist in the world, no fair observer of the facts of human life will question. Disease, false conceptions of things, selfishness in human action, are daily exemplified. But how disturbance came to appear in the formative force of matter, or alteration in the motion of structural energy, in the formation of crystals, in the movement of mechanism, in the development of vitality; how mind, animated by the love of truth in the pursuit of knowledge, should imbibe error; or how the spirit of loyalty should become the subject of rebellious hate: these are inexplicable to us in our present state of knowledge.

II. EVIL CAN NEVER BECOME GOOD :

Evil in any of its multiplied forms is still evil, and cannot be confounded with good,—cannot be appreciated, admired, loved, for its

own sake, or for what it does. Alienation, disturbance, error, rebelliousness, disease, selfishness, cannot be loved for themselves or for what they impose on human life. They never can, by any process, be developed into utility, goodness, beauty. The more fully they are developed, the more hideous they appear, the more are they disliked and shunned. Evil passions are loathsome as fiends in themselves, and terrible calamities for the race; and they are wholly incapable of being transformed into the nobleness and sublimity of life.

III. BUT EVIL, THROUGH SELF-SACRIFICE, MAY
BE MADE THE OCCASION OF GOOD.

But notwithstanding the hateful character of evil, it may, through self-sacrifice, be made the occasion of the highest good. The operations of Divine grace in the work of man's salvation would never have been disclosed. The sublime conception of grace reigning through righteousness unto eternal life would never have been realized. The transformation of the rebel into the son could never have been accomplished. The most amazing and glorious outcome of the Godhead—the perfection of character and blessedness in the human soul, could not have been known. The perfection of loveliness in human

character, the noblest deed of time, the most expressive display of the sublimity of God's infinite goodness, was given in the conscious endurance of envy, enmity, and revênge; in the patience of perfect meekness; ardent supplication for forgiveness for those who, while exhibiting their hellish passions and glutting their vengeance in deeds of merciless cruelty, were yet tenderly and intensely loved by their Divine victim. But for this display of the "hour and the power" of human wickedness and satanic malignity, the noblest exhibition of the power which can destroy evil, and take occasion from it to secure the highest possible good, could never have been revealed to the intelligent universe.

IV. DISCRIMINATION MUST BE MADE BETWEEN EVIL AND ITS VICTIMS.

But while evil is a legitimate object of hatred, should its victims be objects of severe and destructive condemnation? In enduring with patient meekness, in seeking to confer the greatest good on them who do him the greatest wrong, in order that he may draw them into the life of love, the just man possesses the opportunity of performing the noblest deeds, of developing the sublimest form of the Divine

character, of realizing the purest bliss, possible to a finite existence. On the other hand, to condemn and punish so as to drive the victims of evil into lower depths of wickedness and despair is easy to the fallen spirit of man : it is the nursing of the satanic element in the heart of depravity ; and it is the most inconsistent of all action for the professed follower of Christ.

V. THE PROCESS OF SELF-SACRIFICE IS ALWAYS
DIFFICULT.

The endeavour to escape the evil of sin and to secure the benefits of a religious life ; to feed the emotional nature, by attendance on popular preaching and revival gatherings ; to read daily a prescribed portion of Scripture, and go through certain forms of prayer ; to be prominent in religious movements : all this is easy to selfishness. But to drink in the Spirit of God ; to make steady advances in the Divine life, by silent communion with the Father in heaven through the solitude of the night and the labours of the day ; to live in the presence of God ; to manifest the Spirit of Christ in every feeling, thought, and motive, in every transaction of trade, every act of private and public life ; to seek all opportunities of assuaging the pangs of

the suffering, cheering the downcast, reclaiming the erring, raising the fallen ; and this at the cost of much self-sacrifice : this is the truly difficult religious life. But it is the way of holiness, the secure way of religious advance, of success in the pursuit of glory, honour, and immortality, of gaining sweet fellowship with God. Genuine piety is self-sacrifice in the cause of humanity.

VI. DIFFERENT EFFECTS OF GENUINE AND
FORMAL RELIGIOUSNESS.

The first of these aspects of the religious character repels the worldling, perplexes the humble inquirer, and exhibits Christian life only in appearance. The other may perhaps provoke opposition and persecution, but it commands the respect even of the ungodly. Instead of bewildering ourselves about the origin of evil, we ought rather to inquire whether there may not be a higher good deducible from the imperfect moral condition of human life, opportunities of higher attainments for man. Evil never can be aught but evil ; but God has permitted its existence in order that He might manifest the deeper perfection of His being, display His highest wisdom, may open up to man an avenue to the most glorious existence, to grandeur of

action and of life, and the sweetest everlasting bliss.

VII. THE SOLUTION OF THE MYSTERY OF EVIL.

God has brought good out of evil. Christ has won glory from shame, by encountering and overcoming sin. In this line of thought we can find the clue to the mystery of evil. The facts of human experience themselves suggest it. Does not the painful process of blistering relieve the sufferer from bodily pain? Do not bitter medicines restore the sweetness of health? God has not permitted evil to come into existence because He was indifferent to it, or to the well-being of His creatures; nor does He allow of its continuance because He is careless as to its results. He permitted it because He can take occasion from it to display the most glorious perfection of His own being, and through it raise fallen man by faith in His Son to a loftier condition of being than was possible even to unfallen intelligences.

VIII. GOD'S METHOD OF SOLUTION.

He sent His Son into the world to meet and encounter the evils wrought by sin; and that He might signally display His generosity, gentleness and grace. If Christ had not borne

the contradiction of sinners against Himself, He could not have risen to the sublime self-sacrificing heroism expressed in the prayer, "Father, forgive them, for they know not what they do!" offered amid the excruciating sufferings that the cruelty of His persecutors and murderers was heaping on Him. Had there never been sin and sinners, there could not have arisen the opportunity to the Innocent and Holy One of displaying all the glorious features of His character, and had no such opportunity arisen, there could never have been the manifestation of that perfection which dwelt in Him as the embodiment of the brightness of the Father's glory.

IX. CHRIST'S EXAMPLE SOLVES THE MYSTERY.

It was in order that His disciples should imitate Him in these peculiar graces of His character that He left them His example. For this He quickens them by His Spirit and calls them to share with Him in His reign. For this men are called of God in Christ, placed in His Church, exposed to persecution, brought into contact with ignorance and evil and into fellowship with erring brethren. By placing believers in His Son in such apparently adverse circumstances, God is summoning them to the

performance of their noblest and divinest work. Would to God that the Church, instead of wrangling about ecclesiastical differences, rose to the discernment of her high office and proper work, to the full perfection of her gracious opportunities! Would that His disciples everywhere imitated their Master in the divinest action of His wondrous character and His glorious life on earth!

CHAPTER XIX.

THE POWER OF CHRISTIANITY.

I. SELF-SACRIFICE IS THE ONLY PRINCIPLE OF CHRISTIAN LIFE.

IF Christianity be a reality, if the Christian life has ever been realized on earth, there must be some *principle* upon which it can be lived. To discover the principle we must first ascertain what has been the most striking manifestation of the Divine life that God has given to the world in His Son, and what the peculiar characteristic of the period of the Church's most successful career on earth. The answers to these question are not far to seek. God's most striking manifestation of Himself through His Son was the self-sacrifice on the cross. The most successful periods of the Church's work have been those periods when self-sacrifice was shown in its fullest working by the martyrs to the truth.

II. THIS PRINCIPLE ALONE IS POWERFUL WITH MEN.

This is the spirit that always has commanded the universal admiration of mankind, and con-

strained them to acknowledge the presence and power of Christ in His Church. Correct doctrine, pious devotedness, attempts to coerce men into the forms of religious life, endeavours to draw the young into the Church, the well meant efforts to allure men to discipleship by revivals, have all, to a great extent, failed to extend and keep alive the Spirit of Christ in His Church. But the display of the spirit of self-sacrifice never has failed, and never will fail, to draw the attention of mankind and to gain the approbation of God.

III. CHRIST'S METHOD OF ADVANCING HIS CAUSE.

To make much display, to get up excitement, to seek out allurements, to endeavour to enforce conviction on men's minds, are methods foreign to the spirit of Christianity. While Christ publicly taught His doctrine and wrought His wondrous works in the view of men, He never made a display or encouraged excitement. Whenever an appearance of excitement arose in the multitude, He immediately dispersed them. He never Himself, nor His apostles, sought to make the religious life attractive *by any allurements*. To do so is to imply an inherent weakness in the gospel. While He con-

demned immorality, and denounced hypocrisy, He at no time forbade the world's amusements, nor sought to refine them, nor in any manner to enforce His religion upon mankind.

IV. THE CHURCH MUST EXHIBIT A LIFE, A
PRINCIPLE IN ACTION.

The Church is full in the world's view, but Christian doctrine and life are *never to be* popularised. Christianity must be exhibited as a "power," a "sign," a "wonder;" but it must be shown to be this in itself, not by surroundings or accompanying blandishments. The life it enforces must be manifested in meekness, gentleness, self-denying and earnest devotedness, not in any overweening display of itself, seeking for unostentatious opportunities of winning to Christ, either by public declaration of the doctrine, or in attracting the ignorant, the distressed, the fallen, but by self-sacrificing efforts on their behalf.

V. HOW TO PREACH CHRIST TRULY.

The Church has had different epochs in her history,—times of persecution, times of fawning and patronage from potentates and rulers, times of ecclesiastical rule over the *consciences and lives* of men, times of reformation in doctrine,

times of conflict with infidelity, immorality and ungodliness, times of missionary zeal and church extension. Each of these phases of Church life has had its period, and sometimes all have been more or less blended together. An examination of the peculiarities of these various epochs discloses that the Christian life was realized, its true power displayed, in the spirit of self-sacrifice alone. Merely professional vanity and weakness in formal Church life were exhibited in one or another form of selfishness. But the display of self, even were it accompanied with the abilities of an archangel, will fail to correct mankind, or to captivate them with the realities of spiritual life in Christ. Instead of advancing, it retards the progress of the gospel. Christ must be preached and lived if His cause is ever to advance. But in preaching Christ, the sinner is not to be directed to the contemplation of God through the medium of His attributes, through nature, and through the actions of fallen humanity as the way to peace with God. In the contemplation of the Divine attributes by themselves nothing is perceived of grace; in the contemplation of nature nothing is seen of Divine self-sacrifice; in the actions of fallen humanity nothing can be perceived of the

Christian spirit. As the physical life cannot be nourished from itself, so the Divine life cannot be enkindled and fired by the soul itself. Christ must be preached, not merely in some of the many aspects of His character, but in His being, His working, His revealing, Himself, "Christ and Him crucified." Christ, both in Himself and in His manifestation of the Divine, and His exposure of the evil of sin, and the malignity of Satan, is the power of God unto salvation. It is the love, the mutual acknowledgment, the hearty co-operation of Christians with each other that best exhibits Christ to the world. In this exhibition of Christ there is ample work for all His followers, in all the various aspects of Church life and work. Let the only rivalry be the generous emulation as to who will approach nearest to the Master and exhibit most of His self-sacrificing spirit. In this highest work there can be no failure in realizing fellowship with Him, and showing forth the power of His truth. This is the right daily walk and conversation of believers, as well as the true ecclesiastical action of His Church. All self, all worldliness, must be lost in "putting on Christ."

VI. WHAT SELF-SACRIFICE REALLY IS.

But a youthful inquirer may ask, Are we to give up all the enjoyments of ambition, and of earthly greatness? No! we are only to exchange the lower for the higher object; that which is corrupting, debasing, and deceitful, for that which is satisfying, everlasting, godlike. The man of taste may ask, Are we to abandon all refinement and cultivation? No! we are to cultivate all the arts in subordination to the Christian life, and herein ample scope will be found for the highest advancement in civilization. The inquirer after truth may ask, Are we to neglect the study of nature, of philosophy, of science? By no means! We are to prosecute all these in the Christian spirit,—in the pure love of truth. Herein scope will be found for the noblest genius in achieving the largest benefits for men. The man of active industry may ask, Am I to give up the endeavour to improve trade and commerce, and the acquisition of gain? No; but you are to give yourself to these objects in the spirit of Jesus, guarding against the encroachment of self. Thus you will secure to yourself and others the highest and the only enduring gain. The Divine capabilities of humanity, the sublime excellence of

Christian truth and life, the glorious reward of becoming like Christ in seizing the present opportunities of imitating His example, these are those "best gifts" which all must desire and covet.

VII. THE FORMS OF CHRISTIAN LIFE ARE
VARIABLE.

The forms of Christian life must not be coerced into any one mould of merely human formation. All moulds are plastic to true Christian development, into whatever form Christ in His providence over His Church may cast them. There will always be human moulds, as there are individual methods of conceiving Christ, of Christianity, and of Christian life ; but no human mould must be allowed to militate against rising into Christ's likeness. Careless indifference amongst the brethren will thus give place to generous rivalry for the possession of the highest Divine gifts.

VIII. SELF-SACRIFICE AND SELF.

Self-sacrifice is the sole true power of Christian life. It does not denote any disregard to our own true interests, comforts, or well-being. It means the abandonment of the false for the true, the discordant for the harmonious, the

momentary for the enduring. It means the laying down for a moment what we highly value so that we may take it up again in loftier and purer realization. Self-sacrifice is not loss, but gain. This present world is the fitting place and theatre, this present hour the fitting period for its exercise. It is a conception of life that in no way interferes with honourable emulation in the various spheres of human activity; it but consecrates Christian devotedness to the glory of God in the good of man. In the endeavour to realize the true life of Christ, the believer must be content to be only *capacity*; Christ in him must be the *power of operation*. When faith works through self-denial, the Divine power is realized in the life; when selfishness operates in religious profession, weakness and failure are the inevitable result.

IX. THE DIVINE LIFE OF SELF-SACRIFICE
IS PASSIVE.

A manly Christianity discerns the human capability for imbibing the Divine life, what the Divine life in the human soul may accomplish, and the opportunities afforded to the Christian of exhibiting to the world Christ in himself "the hope of glory:" "not I, but Christ in me," is its language. As the germ of vitality

in the seed is the formative force of all the after-growth of vigour and beauty of the plant, so in the quickening and development of the Divine life; the believer works out, and only works out, what the Spirit of God has wrought in him, "to will and to do of God's good pleasure." This is the true life of Christ in him, and thus he shines in the glory of the true Christian character. The world, abhorring hypocrisy, and hating Christianity, as falsely viewed through the medium of its own ignorant prejudices, yet cannot mistake the presence of the Spirit of Christ in an act of heroic self-sacrifice, and is constrained to admire the Divine spirit of the martyr even while persecuting him to the death. In the end the world will yet yield itself up to the self-sacrificing power of Christianity.

X. THE PURPOSE OF THE CHRISTIAN LIFE.

The purpose of Christian life is not to condemn the world, to denounce the infidel, to get up crusades, to contend about dogmas and creeds, about confessions and ecclesiastical organizations. Measureless sin has been committed through such wrong modes of action; the grandest opportunities of saving souls have been lost. The purpose of Christian life is not the acquisition of wealth, or power, or position,

or fame in the world, but the attainment of the loftiest elevation of the Divine life by conscious fellowship with Christ in His life and work.

XI. HOW IT ACTS TOWARDS THE SINNER;

The Christian is placed in a world of sin for the performance of the noblest work of the loftiest life. The believer animated by true Christian sentiment leaves it to the self-righteous to condemn and despise the victim of sin. He sees in the wanderer from God the spiritual suicide, and longs to win him to Christ, knowing, if he can draw him out of his evil ways, he saves a soul from death, and performs a Christlike deed in covering a multitude of sins. And to imitate Jesus in such devotedness he believes to be his true Christian life. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men." "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example,

that ye should follow His steps : who did no sin, neither was guile found in His mouth : who, when He was reviled, reviled not again ; when He suffered, He threatened not ; but committed Himself to Him who judgeth righteously." The Christian is not indifferent to wrong, nor does he regard it as right ; but he does not thrust from him the wrong-doer as vile and of no account. Rather, he sees in him an occasion and opportunity for Christian work. He looks above and beyond the corruption of human nature and the iniquities of human life, to the capacities of the immortal spirit, the future possibilities of blood-bought souls. He yearns over the wrong-doer with the tenderness of a Divine love, and is willing even to suffer at his hand in order that he may hold up before him a mirror in which he may see the foulness of his evil deeds, the self-sacrificing character of Christian love, and the gracious nature of brotherly forbearance. The believer acts thus, not in exculpation of the wrong-doer's iniquity, but only that he may seize the occasion of imitating his Lord, as on the cross of suffering He ascended to the sublime moral height of exclaiming, " Father, forgive them, for they know not what they do."

XII. AND MANIFESTS CHRIST'S LIFE TO THE
WORLD.

Thus to seek to live Christ is all that we can do and desire to become. To die daily for the salvation of others is not *coveting their opposition*, but is a readiness to bear with their wrongs that we may draw them out of the bondage of evil into the liberty of God. This is a more difficult life of faith than to yield ourselves up to the martyrdom of the stake or the cross; and the advance of the Church to this period of life on earth is indicative of her approach to millennial times. The bestowment of the brighter crowns of reward to the more favoured disciples, through Christ's conferring on them the higher attainments and fuller life of faith, is in strict accordance with all that is right, pure, and beneficent. What are earth's greatest possessions, highest honours, compared with the gracious rewards of Christ? The time will come when men will perceive that there are higher things than money, power, place, or fame in their national and social life, and they will acquire such, not for themselves and their immediate dependants, but for the true interests of mankind as the family of God in Christ. In this manner they will "covet earnestly the better gifts," and pursue the "more excellent way."

They will in the imitation of Christ acquire that universal communion with Him which will enable them to appear with Him in His glory in the manifestation of the sons of God. There will yet be seen in the Church below the full realization of the scene so beautifully depicted in the last paragraph of the fourth chapter of the Acts of the Apostles. To inbreathe the Spirit of God so as to look with awe, solemnity, and brotherly love on the dark world of sin ; to become illustrious in winning souls to Jesus, to become glorious like unto the Son of God in the face of opposition, so as by self-sacrifice to overcome and subdue the evildoer in drawing him into the knowledge of the Divine, and in the consciousness of having been illustrious in a world of sin under the opposition of the rebellious ; to ascend to be for ever with the Divine : this is to conquer, to rise, to shine, to appear with Christ in His glory. Thus drinking in the spirit of his Master, thus coveting opportunities for manifesting the power of reconciling grace, the disciple glorifies Christ, realizes the infinite depths of His Divine love, sees farthest into infinite truth, and displays with efficacy the power of God. Self-sacrificing zeal in winning souls is impossible to hypocrisy, is possible only to the regenerated life. The Church will one

day come to perceive, that this is the true imitation of Christ in the divinest of His actions, and this the highest accomplishment of the true end of its mission. He who has learned this ultimate lesson of Christian experience drinks at the purest stream of living waters, rises higher in assimilation to the character of Jesus, achieves the noblest work of life. Only in a world of sin like this is such work possible of performance. There is no other period, no other region in all God's universal dominion, when and where it can be achieved. This conviction it was that brought the Son of God from the bosom of His Father into this sinful sphere of being, to bear the contradiction of sinners against Himself, so that He might accomplish the divinest act of the Godhead and secure the realization of the glory that was set before Him. When this conception becomes the all-pervading idea of the Christian life, the Church will put on her beautiful garments, appear in her glory "fair as the moon, clear as the sun," and, fully equipped in her Divine armour, go forth to the assured conquest of the world for her Lord and King.*

* See "Self-Sacrifice : The Grandest Manifestation of the Divine."